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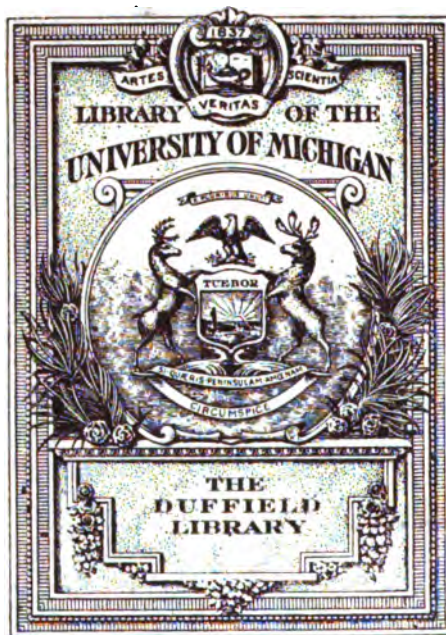
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THE GIFT OF
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AN
ESSAY

ON THE

Doctrine of the Trinity:

ATTEMPTING TO PROVE IT BY

REASON AND DEMONSTRATION,

FOUNDED UPON

DURATION AND SPACE:

AND UPON SOME OF

THE DIVINE PERFECTIONS; SOME OF THE POWERS OF THE
HUMAN SOUL; THE LANGUAGE OF SCRIPTURE; AND
TRADITION AMONG ALL NATIONS.

BY THE

REV. JAMES KIDD, A.M.

MINISTER OF THE CHAPEL OF EASE, GILCOMSTON, AND PROFESSOR OF
ORIENTAL LANGUAGES IN THE MARISCHAL COLLEGE AND
UNIVERSITY, ABERDEEN.

השמים מספרים כבוד אל ומעשרו ידיו מגיד הרוקיע: יום ליום
יבוע אמר ולילה ללילה יחודו דעת: אין אמר ואין דברם בלי
נשמע קולם:—Psal. xix.

Διότι το φῶς το Θεοῦ φαίνεται ἐν αὐτοῖς ὁ γὰρ Θεὸς αὐτοὺς
ἐφαισώκει. Τα γὰρ ἀρχαὶ αὐτῶ ἀποκρίσεις κόσμου τοῖς ποιήματι
τοῦ ματαιοῦ καὶ ἀδυνατοῦ αὐτῶ δυνάμει καὶ σοφίᾳ αὐτοῦ
αὐτοὺς ἀντιπολογητοῦ. —Rom. i. 19, 20.

London:

PRINTED FOR J. HATCHARD; OLIPHANT, WAUGH, & INNES,
EDINBURGH; M. OGLE, GLASGOW; AND
A. BROWN & CO. ABERDEEN.

1815.

Entered in Stationers' Hall.

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D. CHALMERS & Co. Printers, Aberdeen.

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A D D R E S S
TO
THE ELDERS AND THE MEMBERS
OF
THE CONGREGATION,
WHO WORSHIP IN THE CHAPEL OF EASE,
GILCOMSTON, BY ABERDEEN;

BRETHREN,

From the day in which the good providence of God brought us together in the relation of pastor and people, it has been my constant aim and effort to instruct you as particularly as possible in the doctrine of the Trinity, or of the Father, and the Son, and the Holy Ghost, whose thrice holy name you bear in baptism, as the foundation of all the doctrines of revelation, of all true religion, and of all faith and practice, according to the Scriptures. As this doctrine is the most difficult of all others, it requires great patience and perseverance to obtain any considerable knowledge of it: lying so far out of the general comprehension of common capacities, it requires a particular turn of mind, and mode of thinking, to enter fully into it.

Besides those instructions from the pulpit, in order to carry forward the knowledge of the subject in your minds to greater perfection, I have drawn up the following *Essay*, with much care, and as much perspicuity as the nature of the subject would admit ; for the express purpose, that a present and permanent help might remain among you, after I go the way of all the earth.

I have availed myself of every assistance that I could obtain, and have spared neither labour nor expense to render the work as worthy of the subject as possible. When my manuscript was finished, I shewed it to the Rev. Mr. M'Allum of Aberdeen, who most kindly and obligingly read it, and was pleased to express a favourable opinion of the design of it, and, in the most disinterested and friendly manner, signified his readiness to recommend it to the notice of some of his brethren in London. I then sent it to St. Austell, Cornwall, to my very worthy friend and correspondent, Mr. Samuel Drew, author of the *Essay upon the Immateriality and Immortality of the Human Soul*, and also of the *Essay on the Identity and General Resurrection of the Human Body*, who perused it with his keen and piercing

penetration, and was pleased to write me several letters upon his views of it, in general favourable.

I went to London, to consult with my friends there relative to publication, and carried Mr. M'Allum's letters of introduction with me. His friends at once entered into my views of the subject, and, with a cordiality which I never before experienced, kindly offered their support.

The Rev. Dr. Adam Clarke entered into it with an ease and readiness peculiar to himself, and very rare to find. The Rev. Mr. Benson also perceived my theory, and expressed a favourable opinion of it.

Dr. Clarke opened his own house for me to deliver private lectures on my manuscript; collected his friends and others; and gave all the countenance and encouragement that I could have expected from a brother.

These private lectures were attended by gentlemen of different denominations: among the rest, the Rev. Dr. Simpson of Hoxton Academy was pleased to attend one; so were the Rev. Mr. Belsham and Mr. Broadbent, with frankness and great

candour, notwithstanding their sentiments on the subject were diametrically opposite to mine.— The Rev. Mr. Jerment attended; and a number of ministers of the Methodist connection, whose names I do not know. Mr. Butterworth, M.P. was also pleased to attend; as were Mr. Simpson of Bush Lane, Mr. Birnie of Alpha Road, Mr. Stephen of Great St. Helens, and others whose names I do not know.

And after submitting my views of the subject to these gentlemen, and several others, they were all pleased to express their approbation of publication. If, then, the work be of any use in illustrating and establishing the great doctrine of which it treats, it is to these gentlemen you and I have to render thanks, as instruments in the hand of providence of bringing it into the light, so soon.

Were it not that delicacy forbids, I would more particularly point out the private support and encouragement I received from Mr. Samuel Drew, Dr. Adam Clarke, and James Gilliland Simpson, Esq. But as this cannot be done, I now entreat you to join with me thus publicly in offering the expression of our gratitude to these

worthy friends of truth, who so heartily co-operated in the cause.

For your sake, and that of all other plain readers, I have kept the style in some instances verbose and expletive, and even in places somewhat tautological. Of all this, I was fully aware at the time of composing; but did not know how in any other way I could make a subject so high, level to ordinary capacities, which require *line upon line, and precept upon precept*, to attract attention, and lead to reflection.

And now, Brethren, to you, to those gentlemen already mentioned, to the true church universal throughout the world, to our Lord and Saviour the great King and Head of the church, and to that God of whom it treats, I commit the work, most earnestly imploring the divine blessing upon you, and upon every reader of this work,—and remain, with due affection and regard,

Your Pastor, and their sincere

humble Servant,

JAMES KIDD.

Aberdeen, May 1815.

P R E F A C E.

I. NO subject upon which the human mind can turn, is more excellent in its own kind, more exalted and important than the doctrine of the Trinity. In itself it has every thing that can arrest the attention, awaken the imagination, and attract the judgment and reason. It is profound, mysterious, highly metaphysical, and scientific, and every way momentous and interesting. It has for its object the great First Cause, the Creator of the universe, the moral Governor of heaven and earth, the self-existent and all-perfect Jehovah. What human capacity can do justice to a subject, in all its parts so great and transcending?

With respect to the human race, it is the only real foundation of natural and revealed religion; of all truly virtuous doctrine and practice; of all hopes of a future glorious immortality: the foundation of the glorious and interesting plan of redemption; of all the ordinances of the church in every period of the world. A subject every

way so interesting, claims the most profound attention, the most patient investigation, the most unwearied research, the most careful meditation and study. And to contribute assistance to this great pursuit, the following Essay is chiefly intended. The writer trusts he is fully aware of the very deep and serious nature of the subject, and also of the many difficulties attending it, and desires to be humble, and fully sensible of his own defects; and wishes, with becoming diffidence, only to cast in his mite for the illustration of the deepest of all subjects, and for the advancement of the glory of that uncreated Being of whom it treats.

II. The difficulties which the student of the doctrine has to encounter, are both numerous and considerable; yet they ought to be surmounted by every effort possible: and by patience, labour, and time, they may, in a certain degree.

The abstract and metaphysical nature of it renders it hard to those who are not accustomed to the severity of thinking closely. This is what makes it so unpopular, and puts it beyond the reach of the superficial thinker.

The doctrine of the human mind is placed last in the course of academical studies, because it

requires the greatest efforts to pursue it with success. And some of the difficulties attending it are the following:—The vast number and the rapid succession of the operations of the mind, make it very difficult to give due attention to them. As the flashes of the lightning passing before the eye, with a rapidity and flight so quick, that the judgment and reason cannot lay hold of them, and they even escape the memory; so the succession of thought in the mind, far surpassing the rapidity of objects before the eye, makes it almost impossible, without long practice, patience, and perseverance, for the mind itself to catch its own thoughts, or to detain them when it has laid hold of them. No succession conceivable can be swifter than that of thought: thought can transport itself through the solar system, with a celerity far surpassing the lightning. He who tries to retain the same thought in his mind for one single moment only, will perceive the force and truth of this statement. In the study of the mind, we go directly contrary to those habits which we have acquired in the early part of life, and which are strongly confirmed by long practice, before we are able to attempt this study. And after we do enter

upon it, it is a considerable time before we are able to get clear of our early habits of attending only to external objects.

Besides, the very nature of the operations of the mind, leads to attend to other objects than itself. All our sensations are only natural signs, and lead the attention directly to the thing signified. All the perceptive powers do the same; and, what is equally remarkable, all the active powers operate in the very same way. And thus “the *mind*, like the *eye*, while it surveys all the surrounding objects, takes no notice of itself;” so that when we attempt to turn the mind to any of its own thoughts, that thought instantly escapes, unless by great labour, and thorough acquaintance with the subject, we have learned to detain it. And still farther, it is not enough that we are able to give attention to the thought, and detain the idea; but it is necessary that we be able to distinguish our thoughts, and analyze our ideas, according to their subtle and minute differences and distinctions; and also to analyze complex operations into their simple constituent parts.

And besides all this, it is only since the days of Dr. Reid, that the inductive system of reason-

ing and argumentation was introduced into metaphysics and moral philosophy, and the ideal system which so long prevailed, was laid aside. For though it had been suggested long before by Lord Bacon, yet it had never been fully adopted.

III. With all these difficulties the student of the Trinity has to contend; and must get acquainted with the knowledge of the human mind before he can possibly undertake the study of the Divine Being, with the least hope of success. In addition to the foregoing, there are other great difficulties which must be overcome; and these are—to distinguish between *scientific* and *natural* knowledge; to rise from every created object, whether of matter or mind, and ascend to the Creator of *all*. The surrounding objects of matter so entangle us, that we cannot get free; and the more fugitive objects of created mind, bewilder us in our ascent to the grand primitive Source of all. And this Source, so overwhelming in all its perfections, amazes, while it surpasses created intellect.

The church is at a great loss for the want of a society established for the express purpose of illustrating the doctrine of the Trinity. The

subject is too vast for any individual, however extraordinary his genius may be: it would require the united efforts and combined talents of the most enlarged capacities to investigate and elucidate the subject, in a manner becoming the greatness and importance of its nature.

We have societies established for almost every difficult branch in the arts and sciences. What a pity that the most difficult and interesting of all scientific knowledge should want a society for the express purpose of making more researches into it! Is not the subject more worthy than those of the societies for manufactures, for agriculture, for the Asiatic researches, or even those of the Royal Society for the investigation of nature? Surely there should be one for the devout and pious purpose of exploring the essence, perfections, and personality of nature's God.— Into this pious society, pious men of all ranks, whether clergy or laity, should be admitted. Of what use have the different orders and societies of monks been to the church of Rome? Had it not been for the order of the Jesuits, that church would have been entirely overturned at the Reformation. And so evident was this to the present Pope, that he has endeavoured, with all in-

genuity, to revive that order once more, hoping thereby to subjugate the nations of the world to his authority. And need we mention the *Fratres Poloni*, who, by their writings, are the grand support and bulwark of the Socinians, even at the present day.

Every presbytery, synod, and assembly of clergymen, ought to constitute themselves respectively into societies, for the express purpose of illustrating this grand doctrine more fully;—and by their united and continued efforts upon this one point, the church would receive great light upon the subject; those who deny the doctrine would meet with arguments on every hand which they could not answer; and the cause of Christianity would be triumphant. Might they not unite in this, as well as in the Missionary cause?

IV. To all this it may be replied, The Scriptures are a sufficient guide, and they are sufficiently clear upon the doctrine. Without presuming to derogate or detract in the smallest degree from the value and authority of the holy oracles, we fully admit that all they teach is true, and that whatever contradicts them is dangerous, and not to be received. But it should

be remembered, the Scriptures do not pretend to teach all the divinely-purposed operations of the Supreme Being; all the phenomena of the creation; and all the events of providence. For many things in ecclesiastical and civil history, which clearly indicate the will of God, are not found recorded in the sacred volume; nor even every particular of the life, doctrine, and miracles of our Lord. For they say, *even the world itself would not contain the books that should be written* on the subjects. But they record as much as is necessary for us to believe.

What a blaze of truth and natural knowledge bursts from the Newtonian system, properly understood, without one text of Scripture to support it? Were this system directly contrary to Scripture, it ought to be rejected as false; but so far is this from being the case, that it supports the Scriptures, and strengthens the cause of revelation.

What a treasure of scientific knowledge, metaphysical and moral truth is found in the writings of Locke, of Cudworth, of Reid, and of Stewart, without a single text of Scripture in proof of it.

And what a magazine of political and juridical truth is found in Grotius, Tucker, Bantum, and

Kenyon, and other writers on the law of nature and nations, agreeable to many things taught in the Scriptures, but not proved by a single text.

Who is it that does not see the force of mathematical truths, comprehending geometry in all its branches, and the noble science of astronomy,—all beneficial and ornamental to man, without being proved by texts of Scripture. Indeed, the whole circle of the arts and sciences may be adduced in support of our reasoning. Now, are not all these useful and profitable? And is it not the will of God that men should study them in subordination to his glory? And do they not all, when fairly followed out, greatly support and ornament the doctrines of the sacred Scriptures?

So much is this the case, that when the Scriptures address men, they take it for granted that men may know God from the works of creation and providence.—‘The heavens declare the glory of God, and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.’—‘Because that which may be known of God is

manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.' Now, if the Scriptures both of the Old and New Testament fully prove, as they clearly do, that the works of creation and providence lead men to the study of the Divine Being without a written revelation, and leave them entirely without excuse if they do not; is not the inference fair and conclusive, that men may ascertain the existence of the Divine Being by the light of nature? And if men be able to ascertain the existence of the Divine Essence without the light of revelation, they may ascertain at the very same time that it is necessarily existent; they may also ascertain the perfections of goodness, wisdom, and power, necessarily inhering in that Essence; and the farther investigation of these divine perfections leads directly to the personality of the Divine Essence, and the personality leads directly to the Trinity. And thus we evidently perceive that the study may be safely attempted on the principles of reason and demonstration.

V. And this by no means proves revelation to be useless; but, on the contrary, considering mankind as they are, and how few have either time or talents to pursue this profound speculation, it proves that divine revelation is an inexpressible blessing to the human race. But notwithstanding the inestimable privilege of the sacred oracles, we clearly discover a sufficient warrant for the attempt, made in the first part of this Essay, to ascertain the doctrine of the Trinity upon the sound principles of reason and demonstration. How far the attempt has been successful, is submitted respectfully, without any apology, to the decision of the learned world: the author, conscious of the rectitude of his views, and fully convinced of the truth of the reasoning, can neither flatter the reader, nor fear the shafts of criticism. The honest enquirer after truth will make allowances for imperfections in an attempt entirely new, and upon a subject where no assistance could be borrowed; and the censures of the weak, captious, and uncandid, he despises. His enquiry has been after truth; and all he desires is, the illustration of the fundamental doctrine of all true religion: and with caution and reverence he has laid down his views, willing to

receive assistance, and refusing contradiction on any other principle than manly reasoning and demonstration. He cannot shrink from his attempt until fair reasoning is advanced to prove he is wrong; and if this can be done, he shall willingly concede, and embrace the truth from whatever quarter. If it be said that no one of the ancient philosophers ever made the attempt, nor ever made the discovery of the Trinity; the answer is—they were all satisfied with the knowledge they had of it by tradition. And besides, it is perfectly evident that no one of the ancient philosophers ever ascertained the powers and faculties of the human mind correctly; how then was it possible for them to have ascertained the perfections and personality of the Divine Essence? Impossible. Their fault lay in vain imaginations, in unfounded theories, and the pursuit of non-existing ideas, without that calm and sober research of the faculties and powers of their own mind, by inductive reasoning, which would have enabled them to rise in their views of the Divine Being. Yet they pretended to account for the origin of all things; some admitting one principle, which they called Fate; and some admitting two principles: and, wandering in the

vortex of unfounded theory, they said much, and proved little. But grant that they never made the discovery of the Trinity; does that prove that it never could be made at any other time? Does it follow, because it never was *discovered* by the ancient philosophers, that now, when it is revealed, it may not be *proved* by the light of nature from reason and demonstration? This is only an attempt to ascertain that the Divine Being was the same before revelation was made that it now is, and this attempt guided by the infallibility of the divine perfections.

VI. Again; how are we to argue with a person who denies the doctrine of the Trinity altogether, and the inspiration of the Scriptures at the same time? He uses his reason against all this; and must we be silent, or quote texts of Scripture which he does not admit to have the meaning we affix to them? There is no ground left to meet such an opponent, but his own field of reason and demonstration. Here, then, let us meet him, and try on which side reason preponderates. If he is right, let us give up the cause; but if he is wrong, let us treat him respectfully, appealing to his reasoning faculties, and convinc-

ing him of his great error. Quoting texts with such an antagonist is of no use ; and yet it is our duty to defend the doctrine, and that too upon the principles of our opponents. Let us meet them on their own ground, and turn their own weapons against themselves. This is fair ; and revelation loses nothing by the attempt.

It is to be farther observed, that the fathers of the council of Nice urged all their arguments against the Arians from reason and demonstration, and almost never quoted Scripture : but they were not acquainted with the inductive system, and therefore argued *concretely*, and not *abstractly*. This proves, that in the purest times of the church, reason was applied to the illustration of the subject, in the best manner the reasoners could ; and if it was so then, why may it not be so now ? Upon examination it will be found, that almost every one of the arguments used by Athanasius against Arius are taken from reason applied to the subject, but scarcely one is advanced from Scripture. Those who deny that reason may be applied to the subject, would do well to examine the arguments of the council of Nice as they appear in the Nicene creed, and the arguments advanced by Athanasius as they appear

in the Athanasian creed. The reader will find the proof of all this in Cudworth.

Now, if Athanasius and the whole council thought it lawful to argue the subject in this way with the Arians, why is it not lawful in the same way to argue it now? Indeed, until the subject be fairly established by reason and demonstration, those who deny it will never be satisfied nor silenced. We may go still farther, and tell those who say that reason and demonstration should not be applied to the subject, but the language of Scripture only,—they would do well, in treating of it, to read the words of Scripture only, (which every common reader can do as well as they,) for the moment they begin to use their own words or language upon the subject, that moment they apply reason to it, seeing they do not pretend to inspiration. They may say they found their reasoning upon Scripture, and draw their conclusions from the divine word. To this we answer, that if we found our reasoning upon the divine perfections, and draw our conclusions fairly from them, our reasoning is as legitimate, and has as much divine authority as theirs. Reasoning from the perfections of the Divine Being, when fair inductive conclusions are drawn, is

as true and as safe as that drawn from the words of Scripture. Therefore, to argue the subject from the perfections of the Divine Being, discoverable by the light of nature, is fair; meets the adversary upon his own principles; and, while he admits the existence of the Divine Being, we reduce him, by the necessity of reason, to admit the doctrine of the Trinity. When he refuses to be guided by reason, he fairly gives up the controversy, and then admits all the conclusions of reason, revelation, and tradition, upon the subject; and here we hold him as vanquished, whether he may be silenced or not.

VII. And that nothing may be wanting to satisfy those who deny the doctrine, and to support it from every source of argument, we have employed the assistance of Scripture, as well as that of demonstration, to prove what we have already advanced, that fair reasoning from Scripture, and from the divine perfections, strengthens each other in the proof of the doctrine. Thus, if those who deny it can be bound both by reason and revelation, they may give up the contest; rest satisfied that truth is upon our side; receive the whole plan of redemption, in all its comforting and glad tidings; and embrace the second

person of the Divine Essence, in our nature, as their sanctifier and comforter, and walk with God as his covenant people.

It is hoped that the arguments taken from revelation will appear convincing and satisfactory. They are arranged on a plan entirely new, and will attract attention the more readily, and exhibit the doctrine in a light in which it has not appeared before. And in order that the opposers of the doctrine may have still a wider range of proof, we have pursued the subject by the light of tradition through the four quarters of the habitable globe, so that every reader may see how strongly the belief of this doctrine has been impressed upon the minds of men by an overruling providence, through the medium of tradition, without the light of revelation. It is therefore hoped that the opposers of the doctrine will take the matter into serious consideration; and, with becoming candour, weigh the arguments deliberately, as every thing has been done, in the power of the author, to treat them with the most affectionate respect.

VIII. It is painful to think of the general ignorance of the doctrine even among those who profess to believe it; and it is no less painful to

consider the general prejudice that prevails against arguing the subject on the principles of reason and demonstration. Many cry out, 'Be not wise above what is written;' and add, 'It is above reason, but not contrary to it.' Now, we would ask those captious disputants what they mean by being wise above what is written? If they mean that we should use no other words than the language of Scripture when treating of the subject, such of them as are clergymen do the very thing they condemn, every sermon they preach. And we would ask, how they know it is above reason, but not contrary to it? If they mean that reason cannot find out every particular of it, the very same thing may be said of every doctrine peculiar to Christianity. Does any one pretend to find out every particular of effectual calling, of justification, of sanctification, of union to Christ, of the union of our Lord's divine and human nature in one person, of the Spirit making the body of the believer a temple to dwell in, of the being and attributes of God; or even any object of matter,—a pile of grass, or a grain of sand? Surely not; yet no man doubts but it is lawful to apply reason to each and every one of these, while, at the very same time, he admits that

there may be particulars in every one of them which we cannot follow in all their bearings. —Now, if reason should not be applied to the doctrine of the Trinity, neither should it be applied to any of these. But it is high time to abandon such childish weakness, and to employ all the powers and faculties of the mind in the investigation of a subject so grand, so noble and interesting. It is time to burst the fetters of prejudice, and to examine religious doctrines as they really are. For we must either give up all the peculiar doctrines of Christianity, or defend them with reason and demonstration against those who deny the infallible authority of the Scriptures. Those who deny the doctrine of the Trinity, deny also the plenary inspiration of the sacred oracles, and, by consequence, all the peculiar doctrines of revelation.

Now truth can only be one side: either those who believe, or those who do not believe, the doctrine of the Trinity, are right. To which side shall we turn? If we give up the doctrine of the Trinity, with it we give up the divine personality of our Saviour, and also of our Sanctifier; and, together with this, also the doctrine of effectual calling, justification, sanctification, and every other

tenet peculiar to Christianity. This would be a costly sacrifice to what we have hitherto judged to be an error. There is no way left, therefore, but either to defend or abandon our religious tenets. And when we are publicly attacked, and challenged from the pulpit and the press, with the most severe and reproachful epithets, it is necessary we should bring forward those arguments with all the force of truth which they comprehend. And our efforts will be the more arduous, as many of those who deny the doctrine are most amiable characters in other respects, and most learned and profound disputants; so that nothing but the swords, the arrows, and the spears of truth, together with an impregnable coat of mail, composed of reason and demonstration, can ward off their powerful and impetuous assaults. Truth, however, has all things on its side; for God is the God of truth,—and with the God of truth we humbly venture to rest the issue, with devout submission.

N.B.—The phrase *in moral distinction*, is used in a few places in a peculiar sense in this Essay, and means, that we cannot ascertain the personality of the Divine Essence, but by the medium of its own moral excellence.

CONTENTS.

<i>Address to the Elders and the Members of the Congregation who worship in the Chapel of Ease, Gilcomston, by Aberdeen</i>	PAGE iii—viii
PREFACE	ix—xxviii
<i>First principles, or axioms, laid down in the following Essay</i>	1—3
<i>Explanation of words</i>	3—4
PROP. I. <i>Proving the existence of the Divine Being from the nature of Duration</i>	5—26
PROP. II. <i>Proving the existence of the Divine Being from the nature of Space</i>	27—37
PROP. III. <i>Proving the doctrine from the nature of the divine efficiency</i>	38—58
PROP. IV. <i>Proving the doctrine from the active, energetic, and operative influence of the divine efficiency, by the first mode, exerted or manifested to the very utmost, according to the economy or law of its nature, as eternal, immense, and immutable, necessarily communicating the whole of the Divine Essence and perfections, and thereby constituting a distinct, not separate mode, or person, in the Divine Essence</i>	59—92
PROP. V. <i>Proving the doctrine from the nature of the divine intelligence</i>	93—110
PROP. VI. <i>Proving the doctrine from the way in which the Divine Being knows the eternity of its own wisdom, and thereby of all its other perfections,</i>	111—124

CONTENTS.

PROP. VII. <i>Proving the doctrine from the exercise of the divine intelligence, in the knowledge of the immensity of the divine goodness, and all other divine perfections</i>	125—144
PROP. VIII. <i>Proving the doctrine from the exercise of the divine intelligence, in the knowledge of the immutability of the divine veracity, and all other perfections,</i>	145—166
PROP. IX. <i>Proving the doctrine by the moral perfections of the Divine Being—the immediate example is that of goodness</i>	167—190
PROP. X. <i>Proving the doctrine from the nature of the divine love</i>	190—208
PROP. XI. <i>Proving the doctrine by some of the powers of the human soul which are called social, and in particular the power of expressing a command,</i>	208—230
PROP. XII. <i>Proving the same doctrine from the power which the human soul has to make a promise,</i>	230—246
PROP. XIII. <i>Proving the doctrine from the power which the human soul has to bear witness</i>	246—262
PROP. XIV. <i>Proving the doctrine from the nature of the power of speech</i>	262—272
PROP. XV. <i>Proving the doctrine from the nature of the existence of the Divine Being</i>	273—291
PROP. XVI. <i>Proving the doctrine from the nature of the perfection of the Divine Being</i>	291—299
PROP. XVII. <i>Proving the doctrine from the nature of the happiness of the Divine Being</i>	300—310
PROP. XVIII. <i>Proving the doctrine from the nature of the necessary existence of the Divine Being, both by procession and communication, in a connected view,</i>	311—321
PROP. XIX. <i>Proving the same doctrine from the nature</i>	

CONTENTS.

- of the necessary perfection of the Divine Being, both from procession and communication, in a connected view,*
322—328
- PROP. XX.** *Proving the doctrine from the nature of the necessary happiness of the Divine Being, both from procession and communication, in a connected view,*
329—342

A VIEW OF THE DOCTRINE FOUNDED UPON REVELATION.

- Some arguments shewing that reason may be applied to this doctrine, as well as to other doctrines taught by revelation, - - - - -* 343—345
- PROP. XXI.** *Proving the doctrine from the perfection of knowledge in which man was originally created, and from the knowledge of letters revealed to him,* 346—383
- PROP. XXII.** *Proving the doctrine by the names or titles of the Divine Being, revealed immediately by itself,*
384—414
- PROP. XXIII.** *Proving the doctrine from the names or terms in the Old Testament, already explained,*
415—446
- PROP. XXIV.** *Proving the doctrine from the names or terms in the New Testament, already explained,*
447—482

A VIEW OF THE DOCTRINE FOUNDED UPON TRADITION.

- PROP. XXVII.*** *Proving the doctrine from tradition, in Hindostan - - - - -* 483—491

* By mistake, the number XXVII. instead of XXV. has crept into this Proposition, and the rest are numbered accordingly, which the reader will please to correct.

CONTENTS.

PROP. XXVIII. <i>Proving the doctrine from tradition, in Chaldea</i>	492—504
PROP. XXIX. <i>Proving the doctrine from tradition, in Persia</i>	505—511
PROP. XXX. <i>Proving the doctrine from tradition, in Scythia, comprehending Thibet, Tartary, and Siberia,</i>	512—515
PROP. XXXI. <i>Proving the doctrine from tradition, in China</i>	516—521
PROP. XXXII. <i>Proving the doctrine from tradition, in Egypt</i>	522—525
PROP. XXXIII. <i>Proving the doctrine from tradition, among the Greeks</i>	526—529
PROP. XXXIV. <i>Proving the doctrine from the sentiments and opinions of the Greek philosophers who had visited Chaldea, Persia, India, and Egypt, and who taught the doctrine of the Trinity after their return to Greece,</i>	530—541
PROP. XXXV. <i>Proving the doctrine from tradition, among the Romans</i>	542—544
PROP. XXXVI. <i>Proving the doctrine from tradition, among the Germans</i>	545—546
PROP. XXXVII. <i>Proving the doctrine from tradition, among the ancient Americans</i>	547—550
PROP. XXXVIII. <i>Proving the doctrine from the sentiments of the Cabbala, and other documents of direct evidence, besides the Scriptures, of its being known in the church from the earliest periods until the present day</i>	551—560
NOTES	561

**FIRST PRINCIPLES, OR AXIOMS, LAID DOWN
IN THE FOLLOWING ESSAY.**

THE Divine Essence being necessarily, naturally, and most perfectly spiritual, must be immaterial, simple, and indivisible.

The immateriality, spirituality, simplicity, and indivisibility, of the Divine Essence, does not prevent it from subsisting in personality, according to all the qualities and attributes of its own nature.

As the Divine Essence is naturally, and necessarily perfect, it must subsist in the most perfect personality, according to its own nature.

The Divine Being was as necessarily existent, perfect, and happy, before creation and providence, as since ; and would for ever continue to be as happy as it now is, were the whole universe extinguished in a moment, and reduced to its original nonentity, never again to exist.

(2)

Necessary life, intelligence, moral excellence, and efficiency, must be active, energetic, and operative : the very law of their nature is activity, energy, and operation.

One mode of subsistence, or personality of that which is eternal, immense, and immutable, can never exercise or manifest its own moral perfections, according to the law of the activity, energy, and operation of their own nature ; because no perfection can be both agent and object at the very same time, and in the very same act.

As the moral being is created after the image of the Divine Being, it is entirely consistent with the most perfect rules of reasoning, to trace a perfection in the created moral essence, to a similar perfection in the necessarily existent moral essence.

When the essence and perfections are, in all respects, precisely the very same naturally, necessarily, and essentially, the modes of subsistence of that essence, and perfections, cannot possibly constitute inequality.

. That which is necessarily eternal, immense, and immutable, if ever, in any one instance, it

be exercised at all, according to its own nature, must be exercised eternally, immensely, and immutably.

EXPLANATION OF WORDS.

Mode, in the following Essay, signifies the continuation of the Divine Essence and perfections, identically the same in moral distinction.

Personality is considered as the same with the identical mode of subsistence, in moral distinction.

Subsistence, or to subsist, means the same mode of the essence and perfections continuing in an immutable moral relation.

Relation means the order of distinct subsistence.

Distinction means the connection between the essence and its attributes, or between one mode of subsistence and another, real in nature, and conceivable by the mind.

Procession means the constitution and economy of the Divine Nature, in exhibiting its own personality, in order to its own existence, perfection, and happiness.

***Communication* means the economy of the Divine Essence, in the full and perfect exercise of its own moral perfections, according to all the attributes and qualities of its nature, in the most perfect personality, that the divine being may be absolutely perfect in itself.**

***A mode, or person, arising in the Divine Essence,* means the personality of that essence, exhibiting itself in the order of its own nature.**

VIEWS OF THE TRINITY.

IN entering upon a subject so momentous and interesting as the following, much caution, humility, and reverence, are necessary in the execution; and much caution, candour, and impartiality, in the perusal. A subject that requires to be supported by demonstration; which often demands repetition, and rigorous adherence to abstract reasoning and argument; and which lies so far beyond the common course of studies,—claims the attention, and patient investigation, both of the writer and the reader.

PROPOSITION I.

PROVING THE EXISTENCE OF THE DIVINE BEING
FROM THE NATURE OF DURATION.

[Difficulty of the subject—Existence preferable to non-existence—Existence a perfection—or the foundation of all perfection—Existence implies duration—Duration a perfection—Duration a medium of created

being—and a perfection of the uncreated—Duration, simple—leads to a view of an everlasting Essence—runs through all creation—lost in the uncreated Essence—incomprehensible—cannot be an independent substance—equal in extent to the Essence in which it inheres—infinite—eternal, immense, and immutable—necessarily existent—The Being of which it is a necessary perfection, must be every way perfect in the exercise and enjoyment of all other perfections—Duration infers and discovers this Being—The Being, of which Duration is a necessary perfection, incomprehensible—everliving—spiritual—intelligent, and immaterial—Nothing contingent can inhere in this Essence—Conclusion of these arguments—Apology.]

IN the commencement, it is necessary to ascertain and prove the existence of the Divine Being. This we shall attempt by a train of reasoning, founded upon the nature of DURATION and SPACE.

1. Being, or existence, is preferable to non-existence. The extremes between existence and non-existence are incomprehensible by the created intellect. No proportion can be found by any finite capacity between existence and non-existence. These are extremes which can never meet. That which has existence, may possess attributes and perfections, in all the extremes of created or uncreated entity, according to the object we contemplate; but no attributes can be predicated of a nonentity.

Existence may comprehend being, either crea-

ted, or necessarily existent. But in this latter view, considering it applied to a necessarily-existent Being, its attributes and perfections must be boundless and unlimited, extending infinitely beyond all research, either human or angelic.

2. But farther ; in proportion as existence is preferable to non-existence, the former must be a perfection : the latter, a total privation of being. The former must be positive, in all the extent of the sphere of its capacity, whether created or uncreated : but the latter must be negative, without definition, without capacity, without attribute or perfection ; untangible even by thought ; and, properly speaking, it cannot be called a direct contrast to the former, because that which has not existence, can admit of no comparison with that which has.

3. If we take the word substance in its strict and philosophical meaning, in which sense it is used in this place, and throughout this Essay, we shall be compelled to admit, that existence, simply considered, is not a substance ; because, in this abstract sense, it is incapable of any independent subsistence. Simple existence is rather that radical and singular perfection which, on all occasions, distinguishes objects of thought, substances, attributes, and modes, from absolute non-entities ; and it may be denominated the permanent and universal criterion between entity and nonentity. It always necessarily supposes and

implies an object or a substance, in which it inheres: but, in the simple abstract, it can never acquire independence. Hence it follows, that all the capacities, powers, properties, or perfections of substances, whether created, or necessarily existent, presuppose existence, and ultimately rest on this universal basis, with respect to every thing that is.

4. Now, the longer the period of existence continues, the more extensive that perfection is, which existence implies and constitutes. This view may be followed through all the gradations in creation, and applied to all the different objects comprehended in matter, and to matter itself, as an independent substance. It may also be followed through all the gradations of mind, from that of the smallest animated being, visible by the microscope, to the very highest order of created intelligence; and to mind itself, as an independent substance. Now, as duration is a perfection, and not a substance, we may consider it, when applied to the created or the uncreated being, just as we do *life*, *moral excellence*, and *moral perfections*. Thus we may speak of *life*, created or uncreated; *moral excellence*, created or uncreated; *wisdom*, *power*, *goodness*, *veracity*, created or uncreated, in the same manner we may speak of *duration*, created or uncreated, according as we view it a perfection in the created or uncreated being; and as uncreated, it is in

itself eternal, immense, and immutable, it must necessarily inhere in some necessary, uncreated Essence, which, every way like itself, must be eternal, immense, and immutable. Or we may say, that duration *proves itself* to be a perfection, because it is absolutely necessary to the existence of every created being. And duration is *constituted* a perfection, because of its connection with, and inherence in, the necessarily-existent and eternal Substance.

And as there can be but one Being to which these attributes can be applicable, there can only be but this one Essence, in which the perfection of uncreated, eternal, immense, and immutable duration inheres. And as this Essence, with all its attributes and perfections, must be self-existent, or necessarily existent, uncreated, and every way independent, it must be the great First Cause of all things, and must be an intelligent Spirit.

Now, if we raise our speculations from finite and created spirits, to this infinite, self-existent, and uncreated Spirit, and explore, with cautious investigation, this necessarily-existent Being, or Substance, we may range through unlimited and boundless existence, until we are altogether lost in the view of the unlimited and uncreated duration of this divine and absolutely perfect spiritual Essence. And this method of ascending from the perfections of moral created spirits, to the

moral uncreated, is perfectly legitimate, because the former are created after the image of the latter, in moral perfections.

5. Whatever is necessary to the existence of any object, or of any independent substance, must itself certainly exist ; because that which neither does nor can exist, can be no way essential to the being of that object, or of that independent substance.

With respect to created objects, or created substances, the great, adorable, and necessarily-existent Being, which uncreated duration presents to our view, is alone the sovereign, and absolute judge, of every capacity, power, or perfection, necessary to the existence of that object, or of that substance, whether dependent or independent with regard to its end in creation. But in relation to the self-existent and uncreated Substance itself, no judgment is necessary to prescribe the existence of this Being, because if uncreated duration be one of its necessary perfections, then this Being must include in its own nature every necessary, essential, absolute, perfection.

6. Whatever is necessary to the existence of any dependent object, or any independent substance, and without which that Being could have no capacity, power, property, or perfection, must necessarily exist, and stand primarily connected with that object, or substance ; or must be a me-

dium of the continuance of the powers, properties, or perfections of that dependent object, or of that independent substance. In this view also, we see creation, both matter and mind, in all gradations, throughout the boundless universe, in the hands, under the authority, and at the sovereign disposal, of the great self-existent, uncreated First Cause, of which, we say, absolute duration is an essential perfection.

7. As duration is a perfection considered abstractedly, and a necessary medium of finite existence, duration must itself actually exist, both as a perfection, and with respect to creation, and all created things, as a necessary medium of being. Many of the excellencies, both of created dependent objects, and created independent substances, rest altogether on this medium of being, and, in proportion to the extent of their nature, they may be said to partake of this perfection. But as this perfection stands far back, before the existence of created beings, and runs far into futurity, beyond the period of the existence of created things, it is evidently a perfection far above the capacity of finite creatures.

In surveying this perfection in all its extent, we see all created beings comprehended in uncreated duration, and, as such, under the authority of the great necessarily-existent First Cause, of which, we say, uncreated duration is an essential perfection ; and they entirely depend on this

First Cause for their continuance in this medium of their existence, or for the perfection of duration; which is shorter or longer, according to the sovereign will of this necessarily-existent First Cause, which, as it has created, must also govern, all things. But with respect to this great First Cause itself, absolute and uncreated duration must be considered as a necessary perfection, essentially inhering in the uncreated Essence, and, as such, must have no limitation—no beginning, no end.

8. Proceeding in this train of speculation, and reasoning upon this subject of absolute uncreated duration, we find, that it is in itself indivisible, simple, absolute, and uniform, in its nature; and therefore, with respect to itself, duration, in the abstract, is incapable of diversity of existence. —We see it measuring the existence and periods of created beings, in all gradations, from that of a moment, to future eternity. But still, duration itself is incapable of diversity of existence; and it must be prior to creation and providence, in its abstract acceptation: it must be uniform throughout all periods of creation and providence: it must still remain simple and undiversified: it must still remain absolutely the same, from everlasting to everlasting, without the least regard to creation and providence, at once defying all bounds and limits, attempted to be set by finite intelligence.

And pursuing the investigation, our views are directed from finite to infinite existence; and in infinite existence, duration shines as a perfection, through all the infinite attributes of the necessarily-existent Being.

9. Whatever abstract uncreated duration is any where, the very same it must be every where; because it is simple, absolute, uniform, indivisible, and incapable of diversity of existence. Abstract duration, therefore, in its metaphysical signification, is the same with respect to its own existence, in every created being, whether material or spiritual, throughout the immensity of the universe, so long as that being exists. The periods of uncreated duration may be said to vary, not with respect to unceasing continuance, but with respect to the individual existence of that being in which a change takes place; and change of periods can only take place with respect to created beings.

In contemplating the uncreated, necessarily-existent Being, duration must be considered as unceasing, and without variation; the same from everlasting to everlasting, immensely and immutably. And, tracing the necessary existence of the great First Cause, uncreated duration presents itself to our view, in its most perfect abstract signification; and we view it in its uniform and boundless extent, without variation, or shadow of turning.

10. Duration, as it is necessarily and essentially connected with the existence of every finite being, clearly shows itself to be a perfection of that being. Yet absolutely in itself, duration is entirely independent of every created being; and it is in itself proved to be a perfection, merely because it is thus necessary and essential to the very existence of creation and providence, and to the existence of all the beings therein individually. Nevertheless, abstractedly considered, it is absolutely independent of them all; and as it is uniform, simple, and absolutely incapable of diversity, it must be a perfection wherever it extends; and the longer the period of its continuance, the greater is that perfection which it constitutes. How many beings derive excellency from the duration of their existence? It would be needless to exemplify this with regard to both matter and mind. But when we consider duration in the foregoing view, as a perfection with respect to all created beings, yet, abstractedly, wholly independent of them all, we must consider it as a perfection both created and uncreated, as has been already done; and with respect to created beings, necessary to their existence only, and without which they could neither be what they are, nor remain in continuance through any distinct periods. Keeping in view duration as a twofold perfection—the one as a perfection inhering in a created being, the other as a perfec-

tion inhering in the uncreated. Considering the first as created duration, the second as uncreated, by way of distinction, as has been already done ; to created beings it is a necessary medium of their existence, and without it they could not continue to be what they are at any time : to the uncreated, it is an essential perfection, and far exceeding the comprehension of created capacity.

In comparison of this divine essential perfection in all its unbounded infinitude, all creation shrinks into nothing, and the whole periods of providence, through which creation rolls. And yet still duration is unceasing, eternal, and immense in itself, before all creation, through all creation, beyond all creation, immeasurable, boundless.

This perfection raises our view as far above creation and providence, as the heavens are high above the earth, and leads to infer, with the most undoubted conclusion and certainty, that the necessarily-existent Essence, which we have already ascertained, must be the substance in which duration inheres, and as a necessary and essential perfection, and which must be, like duration, uncreated, unceasing, infinite, absolute, from everlasting to everlasting the same.—How glorious must that Substance be, in all its other attributes and perfections !

11. Duration, as an essential perfection of this most glorious Substance, is every where ; because

it is boundless and unlimited, simple, uniform, and unceasing. This is evident in every conception and imagination which the human mind can form concerning it, without involving a contradiction, or even a paradox ; therefore it must be, from all past eternity, to all future eternity, uniformly, without variation, without limitation, infinitely, the same, and unceasing. This view still leads our speculations far, very far, above and beyond creation and providence, and launches our thoughts into a great First Cause, not bounded by time, space, or the capacity of created intellect, but soaring far beyond the bounds of the imagination of men and of angels ; and in this great, necessarily-existing Cause, duration must inhere as an essential and necessary perfection ; and points out to us, that there is a necessary and self-existent Being, who is above all, and through all, and beyond all, the myriads of created systems ; in the investigation of which, language and thought both fail, and leave us silent in the pursuit of an endless research.

12. Absolute duration being a perfection in itself every way boundless, and beyond creation and providence ; in this view it can only be an essential or necessary medium of existence to every created substance, whether matter or mind. Notwithstanding it must be entirely independent of both, and of all created beings ; yet it can have no abstract, absolute, independent existence

of itself; for then it would be a perfection, either of nothing, or of itself; which would make it a perfection, and not a perfection, at the same time, which is absurd; and would introduce diversity into its nature, and thereby destroy its simplicity and uniformity. Therefore, we must still consider it as a perfection; and, pursuing this perfection of such unlimited magnitude, we are led to conclude, that there must be some glorious, pure, simple, everliving, and necessarily-existent Substance, in which boundless duration, as an essential and necessary perfection, must inhere. This substance can only be what we call the Divine Being—this can only be God.

13. According to this reasoning, then, if duration be in reality a perfection, as we have already proved it must be, we see clearly, that it must be a perfection of some substance; for a perfection must ultimately inhere in some substance, because the contrary is impossible. And as duration, in all its uncreated, absolute extent, cannot inhere, as an essential and necessary perfection, in the essence of any created being, it must inhere, as a perfection, in the essence of an uncreated and necessarily-existent Being. And this uncreated Being, in whose essence duration necessarily inheres, and is thereby constituted a perfection, must be every way as extensive, unlimited, and boundless, as this perfection is: therefore there can be but one, and only one, uncreated, neces-

sarily-existent Essence, in which this infinite and uncreated perfection inheres.

14. That substance, or essence, of which duration is an essential and necessary perfection, according to the foregoing reasoning, cannot be finite; because duration, in the full, perfect, and abstract meaning of the word, is, in all respects, infinite.

For, if that substance, of which duration is an essential and necessary perfection, be finite, and duration, its perfection, be infinite, then the perfection must be more extensive than the essence, or substance, in which it essentially and necessarily inheres; which would make a perfection without a substance, in those regions where that substance is not, and where it cannot possibly be, according to the supposition, because of its finitude, which is absurd. Therefore, though duration be, in reality, necessary to the existence of finite substances, as a medium of being, which we have already argued, yet we cannot affirm, that it is an essential and necessary perfection inhering in finite substances, in any other way than as it proves itself to be the medium of their existence, and yet, in its utmost acceptation, external to them, and independent of them; and would be the same that it really is, uniformly and unceasingly, notwithstanding created and finite substances, whether matter or mind, had never existed; and would continue still the same, were they for ever struck out of being.

Perhaps we may say, in this view, that it points out the distinction between a created and uncreated substance ; or that it is one of those criteria which draws a line of distinction between the contingent and the necessarily-existent Substance. In the one case, it proves itself a perfection ; in the other, it is constituted a perfection.

15. Absolute duration being an eternal, immense, and immutable perfection, proves, with demonstration that admits of no doubt or contradiction, the certain existence of an eternal, immense, and immutable Substance. And, arguing from the perfection to the essence, this Substance must be incomprehensible by created beings, however perfect and extensive their intellectual capacities may be. By duration, we are taught humbly to look up, and reverently adore, that Essence, whose perfection it is ; and, overwhelmed with the boundless magnitude of this perfection, and of that Essence in which it inheres, we are lost in admiration, filled with wonder and awe, and called upon for ever to explore the other incomprehensible perfections, and glorious majesty, of this great First Cause of all things.

16. This eternal, immense, immutable, and necessarily-existent Substance must be every where, absolutely, simply, uniformly, and indivisibly ; because absolute duration, which is one of the

essential and necessary attributes of it, exists every where, necessarily, absolutely, simply, uniformly, and indivisibly; and therefore the Substance in which this perfection inheres, must necessarily do the same. And this Substance must be, as already argued, the great, eternal, independent, and necessarily-existent Cause of all things.

By a careful investigation of duration, as an essential perfection of this necessarily-existent, self-sufficient, and all-perfect Being, how majestic, how sublime, how inscrutable, how unutterable and glorious, must this divine, spiritual, intelligent, and self-existent Substance be, of which duration is an essential perfection! The minds of all created intelligences united together, and endeavouring to assist each other to find out this ineffable Being, in all its boundless perfections, must fail in the attempt, and sink before the divine presence of this glorious Substance, like an atom before the universe.

17. This great, this glorious, and incomprehensible Being, of which duration is an essential perfection, must necessarily possess all its other perfections, in full and perfect exercise, wherever it is, and that must be in every point through the wide-extended and immeasurable universe, and still farther beyond the universe than man or angel can conceive or imagine; in short, through every point of eternity and immensity; otherwise

the absent perfections would be essential and not-essential at the same time, which is a contradiction ; and would argue imperfection, and prove, that a substance, and its essential attributes, do not necessarily exist together, which is absurd and impossible. Duration, then, with respect to this ineffable Substance, and considered as an essential perfection of it, admits of no limits, periods, epochs, æras, or measurement, or limitation of any kind, but is omnipresent and unceasing. All creation is enveloped in this unlimited duration, and encompassed by it, as with a boundary.

18. This eternal, immense, and immutable Substance must necessarily have all its essential perfections, in full and perfect exercise every where. None can be separated from it ; none can be wanting ; none can cease to exist ; but, throughout eternity and immensity, in every period, and every point, this necessarily-existent Being must be perfectly the same. No defect, no variation, can belong to it ; but whatever it is any where, that it must absolutely be every where, without limitation, without bounds, all together infinite ; perfection infinite, energy infinite, morality infinite.

19. This uncreated and mysterious substance cannot partially exist, or have a beginning in duration, or an end, like created objects, or created substances, whether matter or mind ; because

duration being one of its essential perfections, necessarily inheres in it : and no substance can partially exist in any one of its own essential perfections. Therefore duration, as it measures the existence of all created beings, cannot measure the existence of the necessarily-existent Being, as it does theirs ; neither can it comprehend that adorable Substance in which it inheres, as it does theirs ; but with all its unceasing and unlimited progression, backward and forward, only shows more of the unlimited grandeur, majesty, and glory of that mysterious Essence, of which it is only one perfection.

20. This mysterious Substance cannot increase or decrease ; neither can it move progressively in duration, like created beings, whether of matter or of mind ; for then it would be temporary and eternal at the same time, which is a contradiction, and absolutely impossible. But it must be all duration, all eternity, all immensity, all immutability, all unceasing perfection, both natural and moral. In pursuing such greatness as this, the human soul, losing its way, must stop in its career, and look forward to the unlimited prospect that presents no boundary to the view, and admire, with reverence and adoration, what it will never be able to comprehend.

21. This eternal, immense, and immutable Substance must be immaterial, spiritual, intelligent, morally excellent, and everliving : this can

be demonstrated in the most satisfactory manner. If it were material, were created, had a beginning or an end, or ever ceased to live, it must be circumscribed by some bounds, however remote. It is no contradiction to affirm, that matter is finite : the human mind feels no reluctance in making the assertion ; but it is the most absurd contradiction to say, that absolute, unceasing duration can be terminated, either with respect to the past or the future. And were it not altogether unnecessary, it could be fully demonstrated here, that this necessarily-existent Substance, of which absolute duration is an essential perfection, must be everliving and immortal.

22. According to every view of the foregoing reasoning, it evidently appears, that duration, as a necessary divine perfection, never had a beginning ; and it is equally evident, it can never have an end ; and being, in all respects, a positive and absolute perfection, it undeniably follows, that the immense, immaterial Substance in which it inheres, must also be without beginning, and without end, eternal and immutable : the source, if we may so speak, of eternity itself ; the source of immensity ; the source of all perfection, natural and moral ; altogether unlimited, boundless, and incomprehensible ; every way absolute ; every way perfect ; every way uniform ; and unchangeably the same, from everlasting to everlasting.

23. From the whole chain of the foregoing reasoning, taken in connection, it evidently appears, that nothing contingent can be an essential perfection of this great, this glorious, and all-perfect Substance. Whatever this incomprehensible Being is, in point of existence, that it is necessarily and essentially; and, therefore, all its perfections, whatever they are,—however numerous, however mysterious,—must be necessary and essential to its nature, and must absolutely and necessarily inhere in its essence.

CONCLUSION.

Now, surveying the whole foregoing reasoning, from first to last, it plainly appears, that duration, which we have supposed to be a perfection, and which we have traced so far, by the fairest and most conclusive reasoning and induction, as necessarily inhering in a Substance every way corresponding to it, in the most unlimited and extensive application, proves clearly the incomprehensibility both of itself, and of the Substance or Essence in which it inheres, and leads us, by the most cogent demonstration, to the conclusion, that this ineffable Substance, in which duration, as a necessary and essential perfection, inheres, must be what we call God;—the great, the eternal, the almighty, the all-perfect, the necessarily-existent God; comprehending the whole divine essence and perfections in the spirituality, in-

telligent, self-existent, and immortal nature of the Divine Being.

It is hoped, that the whole foregoing steps of reasoning are legitimate and unsophisticated.—The repetitions which are unavoidable in demonstrative reasoning, will assist the plain reader; while the learned, knowing that they are necessary to perspicuity, will overlook their redundancies, and, passing the pleonasms, will directly follow the chain of proof. And it is presumed, with becoming submission, that the arguments taken *in cumulo*, fairly, cogently, and conclusively prove, *a priori*, from the nature of duration, the existence of the Divine Being.

For the satisfaction of the reader, and as a farther illustration of this mode of reasoning,—to shew how extensive this subject is, and how far it may be followed, with increasing perspicuity and demonstration,—we may argue another example taken from the nature of SPACE. And we presume to preface this example, by the observation, that every train of reasoning of this kind, founded upon existence, and argued, *a priori*, must, in spite of all ingenuity, be similar in its steps, and must be expressed in similar language, from the very nature of the subject.

Every example of this kind is like the radius of a circle, leading directly from the centre to the circumference in a strait line. The number of radii adds nothing to the strength of the reason-

ing upon one, yet still the number, considered one by one, adds greatly to the strength of conviction, and shows that the same absolute certainty will infallibly hold good with respect to each individual radius; and it presents to the mind such a combination of truths, established so strongly upon infallible demonstration, as produces the most satisfactory conviction, and fills the mind with the most absolute certainty; dispelling every doubt, removing all hesitation, and fixing the whole rational powers in the most confidential and unshaken stability of belief.

Such is the mode of reasoning here followed; and so fair the conclusions already drawn, that full proof appears abundantly evident; so that it may appear superfluous to the reader to add any other example: the one already argued, being of itself sufficient. Yet we may add another; and he may peruse the whole, or, if he please, he may add new and similar proofs of the same doctrine from his own ingenuity; for many other examples might be added.*

* See Note A. on the preceding Proposition.

PROPOSITION II.

PROVING THE EXISTENCE OF THE DIVINE BEING
FROM THE NATURE OF SPACE.

[*Proofs from Space—The more extensive the existence of any object or substance, the more perfect—Space exists—indivisible—every where the same—must inhere in an infinite Substance—is eternal, &c.—cannot be an independent substance—must be a perfection—The Essence of which it is a perfection, infinite—an adequate perfection of the Substance in which it necessarily inheres—implies omnipresence—The Being of which it is a perfection, must exist in the full and perfect exercise and enjoyment of all its other perfections—must do so through every point of immensity and eternity—must be ever-living, spiritual, and immaterial—must be necessarily existent—must be eternal, immense, and immutable—Nothing contingent can necessarily inhere in this Substance.*]

THE chain of reasoning, in this example, may run as follows :

1. Simple existence is preferable to non-existence. This is evident from creation and providence ; from the rank that rational moral beings hold in the scale of creation in this world ; from their hopes of immortality in the next ; and more particularly, from the necessary existence of the Divine Being itself, which has been clearly proved in the foregoing proposition.

2. In proportion as existence is preferable to non-existence, the former must be a perfection, the latter an imperfection: the former positive, the latter negative. Simple existence is not an independent substance; but it distinguishes entity from nonentity: that which is positive, from that which is negative. It always presupposes an object, or an independent substance, in which it inheres; therefore it is the necessary foundation of all being and perfection, and must itself necessarily be a perfection. This position may be argued in a variety of ways; but still the foregoing conclusion will hold good, and appear infallible.

3. Simple existence cannot be an independent substance, because bare existence, in the abstract, is absolutely incapable of self-subsistence, and can have no attributes or perfections. But though not an independent substance in itself, yet it always supposes and implies some object, or some substance, and thus it may be said to comprehend all beings whatever; and thus far it must be considered as a perfection in every substance.

4. The more extensive the sphere of existence is, the more extensive is that perfection which existence implies, and really constitutes. This is evident from the extended influence of a man of great wealth, or a man of great authority: wealth, and power, may be said to extend the existence of their possessors. Something like this may also be argued from longevity; and the

whole may be exemplified by a king, a judge, a commander-in-chief, and, in a lower degree, the head of a family.

5. Whatever is necessary to constitute existence, must certainly exist, because that which does not or cannot exist, can be noways necessary to being, and can have no relation to an object, or to an independent substance; for if it could, existence and non-existence could be united in the very same being at the very same time, which is absurd and impossible.

6. Whatever is necessary to constitute existence must be a perfection, either inhering in the being that exists, or inhering in some other being, or substance, which is the cause of that existence, and upon which the former being must depend; and that in proportion as this perfection is necessary to existence, and also because this perfection actually exists.

7. Space is necessary to finite existence: all finite beings, whether material or spiritual, must exist in space: therefore space must exist, and it proves itself to be a perfection, so far as it is necessary to finite existence, although, in its abstract universal acceptation, it may not necessarily and essentially inhere as a perfection in any created being. In this view, we may consider space in the same manner in which we do knowledge, perception, conception, abstraction, as standing connected with a created or uncreated

intelligent being. Knowledge, in a created being, may be called created knowledge : the same may be said of perception, conception, abstraction, standing connected with a created being ; these powers or faculties of the created mind may be denominated created. So space, standing connected with a created being, may be called created space ; and standing connected with the uncreated being, may be called uncreated space. And as far as space is necessary to the exercise of knowledge, perception, conception, abstraction, by a created being ; in like manner it is necessary to the exercise of knowledge, perception, conception, abstraction, by the uncreated Being. Created space, therefore, is necessary to the existence and operations of created beings ; and uncreated space is necessary to the existence and operations of the uncreated Being. Hence, so far as it is necessary to finite existence, it must inhere either in finite substances, or in a Substance upon which finite beings depend for their existence. They cannot exist without it, but it may exist independently of them.

8. Abstract, uncreated space is indivisible, absolute, simple, and uniform in its nature ; incapable of variety, or of diversity of its own existence. Wherever we suppose space to be, in its absolute and abstract existence, it is always the same. Whatever thought we form of its existence, we find it always the same. Whatever

view we take of its existence, it is always the same ; and whatever speculations we form concerning its existence, we still find it the very same ; reaching farther than thought can extend, and defying limitation by finite intelligence.

9. Whatever space is at any one point, the very same it is at every other point. Whatever it is any where, that same it must be every where ; because it is uniform, simple, absolute, indivisible, and incapable of a diversity of existence, except in the view we have already taken of it as created and uncreated. This is as plain and certain as any demonstration, and presents an unbounded field to intellectual research, and exhibits a vast region to metaphysical investigation.

10. Space, we have already observed, proves itself to be a perfection, because it is necessary to the existence of finite beings ; and it is constituted a perfection, because it is necessary and essential to the existence of the Infinite Being. And this perfection, or medium of finite existence, must primarily and necessarily inhere in finite objects, or finite substances, or in an infinite Substance, upon which all finite beings depend. And being uniform, indivisible, simple, and incapable of a diversity of existence abstractedly in itself, it must be a perfection wherever it exists ; and in its own nature a perfection, extending in all directions without limitation. This carries the thoughts far beyond the sphere of

creation, and directs the views into boundless immensity.

11. No reasoning is necessary to prove that space is every where, because no bounds, no limits can be set to it, even by the utmost stretch of the most lively and vigorous imagination, without involving a contradiction. If we direct our thoughts in pursuit of it to past time, there are no bounds: if we keep them upon the pursuit of it in present time, we are lost. If we direct them to futurity, endeavouring to find its limits, they vanish from our view, and leave us in the pursuit of that which we shall never find; therefore space is eternal, immense, and immutable.

12. Space being only a perfection, can have no abstract independent existence by itself; for if it could, then it would be a perfection of nothing, or of itself, which would make it a perfection and not a perfection, at the same time, which is impossible; and would introduce diversity into its nature, and totally destroy its simplicity, which is also impossible. If it were an independent substance, it must either be matter or mind; for at present we know no independent substance, except one or other of these. It will not be contended that space is matter, until it can be proved that it is tangible; neither can it be affirmed that it is mind, until it can be proved to have life and intelligence; and no sober judgment ever ascribed either of these to it. And being neither

matter nor mind, so far as we know, it cannot be an independent substance. Therefore it follows, that it must be a perfection, and if so, it must inhere in some substance, greater by far, than the wide-extended and boundless universe.

13. Thus it undeniably follows, that space must be a perfection of some supreme, grand, and incomprehensible Substance. For in nothing but a necessarily-existent, independent, and uncreated Substance, can a perfection so boundless ultimately inhere. And this perfection, every way infinite, must inhere in a Substance every way infinite. This Substance is the great First Cause of all things. It comprehends all things,—sustains all things: itself comprehended by none,—sustained by none: itself far exceeding all conceivable bounds, and incomprehensible in all its other attributes by any, or by all created intelligences; for they all exist in space,—that immeasurable attribute of this immense and immeasurable Substance.

14. This Substance, it is plain, of which space is a necessary perfection, cannot be finite; because, in this case, the perfection would be more extensive than the substance in which it inheres, which is a contradiction; and would make a perfection without a substance, in those regions where this substance is not, which would be still absurd and impossible. That Substance, then, in which space necessarily and essentially inheres,

as a perfection, must be infinite, eternal, and unchangeable; and every way as immeasurable as space itself. Language is no way adequate to express the inconceivable and uncreated greatness of this Substance. Thoughts are unable to extend themselves to the bounds of its dimensions; and the rational enquirer, who would attempt to explain all that may be known of it, finds himself lost in immensity.

15. Space being an immense perfection, proves undeniably the existence of an immense Substance in which it inheres. And thus immensity measures immensity; infinity extends to infinity; and that which is boundless, corresponds with that which is boundless; and both the perfection and the substance defy the united investigation of angels and men to find out, or comprehend, the utmost extremities of their extent.

16. This immense Substance must exist every where, because space exists every where; and this Being, one of whose necessary perfections space is, cannot be created—cannot be material; but must be necessarily existent, eternal, and independent—everliving, and indivisible. No limits can either duration or space set to this uncreated Substance; but every where, immensity and eternity unite their influence to exhibit to intelligent creatures the glory and greatness of this eternal Being.

17. This great and incomprehensible Substance

must necessarily possess the full and perfect exercise and enjoyment of all its perfections, whatever they are, and however numerous they may be. For, if not, we might ascribe imperfection to it; and, supposing it to have perfections absent from itself, of which it is not at all times and in all places in the full and perfect exercise, we must consider its absent perfections as essential and not essential at one and at the same time, which is a downright contradiction, and entirely inconsistent with absolute perfection, and must be altogether impossible to a necessarily-existent and independent Being.

18. It therefore follows, that this immense, necessary, and self-existent Substance, must necessarily possess the full and perfect exercise of all its essential perfections, in every point of eternity and immensity, filling all things, pervading all things, comprehending all things,—itself altogether incomprehensible.

19. This infinite Substance cannot fill space, as matter does, because space is one of its essential perfections, and must inhere in its essence; and no substance can fill any one of its own perfections in the way that matter may be said to occupy space. Therefore, however far we may investigate space, this Substance, though immense, is still invisible, and must be immaterial, and must be spiritual and everliving.

20. We may confidently affirm, that this im-

mense and mysterious Substance must be spiritual and immaterial; and, were it necessary, this could be easily proved. For if this Substance fill space like matter, while matter inheres in it, then this Substance and this perfection must mutually penetrate each other; both must contain, and both must be contained, at the very same time, which is absolutely impossible. Therefore this Substance must be immaterial, spiritual, and everliving.

21. As this ineffable Substance must be spiritual and immaterial, so must all its essential perfections, natural and moral. And as it is eternal, immense, and immutable, so must they.— This Substance, then, must be uncreated; must be necessarily existent; must possess all uncreated perfection within itself; and must be every way adequate to its own existence, perfection, and happiness.

22. We may also add, that space never had a beginning, and never can have an end; and, therefore, this immense and immaterial Substance must be without beginning and without end; from everlasting to everlasting; through all past eternity, through all future eternity, unceasing.

23. Nothing contingent can be essential to this glorious Substance. Whatever it is with respect to existence, it is so necessarily: it has no author of its being, perfections, enjoyment, and happiness; therefore it is in itself absolutely and necessarily existent, and all its perfections are

natural, necessary, and essential to its own existence and enjoyment. This great, exalted, and incomprehensible Being is perfection itself, in all uncreated, original, necessary, and never-ceasing extremes : it is most certainly what we call God.*

* See Note B. on the preceding Proposition.

PROPOSITION III.

PROVING THE DOCTRINE FROM THE NATURE OF
THE DIVINE EFFICIENCY.

[*The Divine Being must, in its own nature, be a necessary principle of spiritual life, intelligence, moral excellence, and efficiency—must necessarily possess all perfections, natural and moral—must necessarily comprehend within itself perfect efficiency—The sense in which the word efficiency is used in this Essay—Agreement about the term ad extra—Difference respecting it ad intra—Upon these two views, different opinions respecting the doctrine are founded—Intelligent efficiency inhering in the Divine Essence—must be active, energetic, operative, and influential—The Divine Essence must necessarily partake of these also—No exertion or manifestation of the divine efficiency, ad extra, can be adequate to the whole extent of its nature—There must then be a way in which it can be exerted to the very uttermost, ad intra, or it cannot be exerted to the very uttermost at all—If it be not, this implies imperfection—If it be, this implies a plurality of modes of the subsistence of the Divine Essence and perfections—If it be granted that the Divine Being can, in any one instance, from all past eternity, through all future eternity, exert or manifest the divine efficiency, in all its extent, the argument is gained—Inference drawn from Reid's view of power—Reid's theory cannot be applied, in its fullest extent, to the divine efficiency—Proof of the doctrine farther established by the activity of the divine nature, or the principle of life, intelli-*

gence, and moral excellence—Farther proof from the nature, power, and will, of the Divine Being—A peculiar law of the constitution and economy of the Divine Essence and perfections undeniably establishing all this—Upon no other principles can finite intelligence have just conceptions of the Divine Being.]

FROM the foregoing reasoning, founded on the nature of duration and space, as necessary and essential perfections of the Divine Essence or Substance, we clearly see, that this Divine Being, whatever it is, must, in its own nature, be a necessary principle of spiritual life, intelligence, moral excellence, and efficiency; since it can easily be proved that it is the great First Cause of all created things.

Now it has been already proved, that this great First Cause must be eternal, and, being eternal, it must be immense and immutable; and being so, it must be independent; and being independent, it must be necessarily existent; and being necessarily existent, it must comprehend within itself absolutely, and without regard to any other being whatever, all perfections, natural and moral, and all sufficiency for its own existence, and for its absolute perfection, enjoyment, and happiness; and that without the smallest dependence upon, or the least regard to, any created being, either in time or eternity, as contributing any way whatever to its existence, or to its consummate perfection, or absolute, uninterrupted, and ever-

lasting enjoyment and happiness in itself; and which we must consider as, in all respects, necessarily existent, necessarily perfect, and necessarily happy, of and from itself.

2. Now, a Being that is necessarily existent, and all-sufficient, and infinitely happy, must necessarily be spiritual, everliving, morally excellent, and efficient; necessarily possessing and comprehending within itself, activity, energy, and operation, and all attributes and perfections consistent with self-existence, moral excellence, and happiness; and being a necessary principle of spiritual life, it must necessarily be intelligent; and being necessarily intelligent, it must possess perfect moral excellence; and possessing necessary moral excellence, it must necessarily possess within itself absolute, perfect, and underived, existence, and all perfections, natural and moral, necessary to self-enjoyment and happiness: It must, therefore, necessarily comprehend within itself, absolutely, and exclusive of all other beings, perfect efficiency, consistent with self-existence, spiritual life, intelligence, and moral excellence.

Our primary notion and conception of this great First Cause, that is consistent with reason, must be that of a moral mode of necessary existence, independence, eternity, immensity, and immutability, comprehending necessary life, intelligence, moral excellence, and efficiency; and, by the moral economy of its own nature, of itself

naturally constituting the personality of its own essence and perfections. For we can have no idea of life, intelligence, moral excellence, and efficiency, but as they subsist in personality. And upon a careful investigation of the economy of necessary life, intelligence, moral excellence, and efficiency, according to their own nature, possessing underrived activity, energy, and operative influence, they must subsist in personality, which is naturally and necessarily constituted by this economy of its own essence. We have no reason to conclude that this first mode is all the modes of necessary personality which may subsist in that essence. And from the nature or law of necessary life, intelligence, moral excellence, and efficiency, which is that of activity, energy, and operation, and from the economy of the Divine Essence, with all these inhering in it, we have the strongest reason to conclude, that there must be more modes of the subsistence of the Divine Essence and perfections than one. This will be farther illustrated in the investigation of the divine efficiency.

3. By the word efficiency, in this Essay, we are not to understand *causation*, when speaking of the Divine Being, *ad intra*; nor are we to understand the beginning of motion; though motion must originally be the consequent of the divine efficiency, in many instances in creation and providence: for creating efficiency is only a

certain modification of active energy; yet we must consider, that without the least respect to creation and providence at all, the divine efficiency, *ad intra*, must have been exerted naturally and necessarily in the Divine Essence, seeing life and moral excellence naturally tend to energetic operation, as well as efficiency; and this must have been so as actively and as perfectly before creation and providence, as since: And from the very nature of these divine perfections, they must be active, or influential, in the Divine Essence now; and, for the same reason, they must be so, through all future eternity. Therefore we must consider the divine efficiency as energetic, and necessarily exerted within the Divine Essence itself, in a way consistent with necessary existence, perfection, and happiness.

4. With respect to intelligent efficiency, in the particular modifications of it exhibited in the work of creation and providence, exerted, *ad extra*, there is no difference of opinion between those who believe the doctrine of the Trinity, and those who oppose that doctrine; because it is admitted, on all hands, that all the works of the Deity, *ad extra*, are the operation of one simple undivided Being. "And although creation has not been from all eternity, yet it does not follow, that there ever was in God the absence of any ability to display a creative power. The creative power of God is certainly only a parti-

cular modification of active energy, which, instead of implying that previous absence of omnipotent power, clearly demonstrates the certainty of its being, and proves it to be inseparable from the Divine Nature. Creative power was undoubtedly displayed in creation; but this work being accomplished, that mode of active energy, by which it was performed, must have been withdrawn; while permanent omnipotence must have remained to support existence; and a new mode of providential power must have been exercised, to support the various relations of what had been called into existence."

5. But with respect to the same everliving efficiency, *ad intra*, the opinions of those who believe this doctrine, and those who do not, are very different. And in arguing the point of difference, it is necessary, in the commencement, to lay aside all views of creation and providence, and to contemplate this glorious Being, of which we have argued, that duration and space are necessary and essential perfections, without beginning and without end, before creation and providence were called into being. And in this remote and far-extended view, looking before creation began, we must consider the Divine Being as absolutely perfect, and every way adequate to its own existence and happiness. And having necessary life, moral excellence, and efficiency, as essential perfections of its own nature;

and these perfections, naturally and necessarily in themselves energetic, influential, and operative, they must naturally and necessarily act from everlasting to everlasting, according to their nature. In this view, it will be found, upon the fairest principles of reasoning and argument, that the Divine Being must have been as perfect and as active as it now is, or ever will be; and that it must have comprehended within itself all that it now does: and it must for ever continue to do so, without any dependence upon any creature, and without the least possibility of growing better or worse; without the least possibility of being more or less happy in itself; and without the least possibility of beginning or ending, in any of its perfections; and without the least possibility of change.

6. Now, if the Divine Being does in reality exist necessarily, and does in reality possess and comprehend within itself everliving, absolute, eternal, immense, and immutable efficiency, this efficiency must be necessarily operative; because it is essentially connected with absolute and perfect life, which, from its very nature, is energetic and operative; and perfect underived life is a necessary and essential perfection inhering in the Divine Essence: and because it is essentially connected with absolute and perfect moral excellence,—and moral excellence, from its very nature, is energetic and operative: and perfect and

supreme moral excellence is necessarily and essentially inherent in the Divine Essence. Now efficiency, from its very nature, is also energetic and operative; and the most perfect and superlative efficiency is a necessary and essential perfection inhering in the Divine Essence: and it is perfectly evident, from the very nature of these divine perfections, that it is natural to the Divine Being to exist necessarily and essentially in energetic and operative efficiency. This active energy, therefore, is essentially inherent in the Divine Essence, in an absolute and perfect way, before creation and providence began, and must still continue to be exerted, while creation and providence exist; and will for ever continue to be exerted through all future eternity, without the least regard to creation and providence. For creation and providence exhibit only a particular mode, or particular modes, of the exercise of creating efficiency; but by no means any mode of the divine essential efficiency. If perfect, divine life be naturally operative, it must be naturally operative in a perfect way. If perfect divine moral excellence be naturally operative, it must be naturally operative in a perfect way. If perfect divine efficiency be naturally operative, it must be naturally operative in a perfect way. For, if not, this great, eternal, and necessarily-existent Being, must possess everliving, intelligent, energetic, and operative efficiency, which

never was, never can, nor ever will be, exerted or manifested in a perfect way to the uttermost; or in a way becoming the nature of this efficiency, and all the other excellencies of the Divine Being, natural and moral: Because it is plain, without much reasoning and argument, that the divine efficiency neither is nor can be exerted or manifested to the very uttermost, in creation and providence; nor would it ever be so, *ad extra*, notwithstanding creation and providence were ten thousand times ten thousand greater than they are, and ten thousand times ten thousand repeated, at ten thousand times ten thousand intervals, as long as the present fabric of the universe shall continue; nor is it possible for the Divine Being itself to exert the divine efficiency to the very uttermost, *ad extra*. The Divine Being cannot create any thing, whether matter or mind, as eternal as itself, as immense as itself, and as immutable as itself; and unless this were possible, which it neither is nor can be, the divine efficiency neither is, nor can, nor will, be exerted to the very uttermost, *ad extra*. But from a fair consideration of the foregoing energetic and operative divine perfections, which clearly prove the Divine Nature to be operative,—and, in particular, from a consideration of the divine moral excellence, which is absolutely complete in all moral perfections,—we may clearly infer, that there is some way in the Divine Essence, by which the

divine moral excellence may be exerted or manifested to the very uttermost of its nature. We always look for created moral excellence to be exerted by a moral being, and, in many cases, we suppose it should be exerted to the very uttermost of the power of that being. The Christian religion shows this, and, in some rare instances, we find it among the heathens, and even in the affairs of the present life. Now, if this be supposed necessary in a created moral being, at any time, may we not suppose it to be also necessary, in some instance, in the uncreated moral Being, where moral excellence, in all its uncreated glory, necessarily and essentially operate. Now, if we suppose it possible that, in any one instance, either past, present; or to come, the Divine Being ever has, can, or will exert, or manifest, the divine efficiency to the very uttermost, all that we plead for in the argument is gained: because the divine efficiency is necessarily and essentially eternal, immense, and immutable. Now, if that which is eternal, immense, and immutable, ever can, and ever be, in any one instance, exerted or manifested to the very uttermost, it must be exerted or manifested eternally, immensely, and immutably, by the necessary law of its own essence. There must then be some way in which the divine efficiency is exerted to the very uttermost, according to its own nature, within the Divine Essence itself; and that cannot possibly

be in the way of creation and causation, but in the way of divine, mysterious energy, necessary to the existence, perfections, and happiness of the Divine Being within itself, entirely independent of all efficiency, *ad extra*. For if this be not so, the great, the eternal, the omnipotent divine efficiency, never did, can, nor will, from all past eternity, through all future eternity, exert or manifest itself to the utmost of its own energetic capacity. And if so, it must undeniably follow, that the divine efficiency never was, never can, and never will be, exerted or manifested to the uttermost; which is the same as to say, that the Divine Being possesses a necessary and essential perfection, which never was, can, nor will be, exercised in a way consistent with its own nature, the extent of the Divine Essence, and the other divine perfections. And if we admit this, we cannot tell whether the Divine Being is able to exert its own divine efficiency to the uttermost, or not, which is the same as to say, the Divine Being may be imperfect for any thing we know: And if we affirm that the Divine Being is imperfect, we may as well affirm that the Divine Being does not exist. We do not argue this point by the bare abstract idea of the divine efficiency only: we take in the idea of perfect divine life, intelligence, and moral excellence, as supreme and necessarily inhering in the Divine Essence, together with the divine

supreme efficiency ; and if it be admitted, in any instance, from all past eternity, through all future eternity, that the Divine Being can exert or manifest life, intelligence, moral excellence, or efficiency, to the very uttermost of their own nature, as inhering in the Divine Essence, the argument is at once granted ; for the divine life, intelligence, moral excellence, and efficiency, are naturally active, energetic, and operative, and naturally eternal, immense, and immutable ; and if that which is eternal, immense, and immutable, be exerted or manifested to the utmost of its own nature, in any one instance, through endless duration, it must, in that instance, be exerted or manifested eternally, immensely, and immutably, —and this is just what we argue.

The supposition of the very existence of efficiency, as inhering in the Divine Essence, infers the exercise of it, according to its nature, at some time or other ; and the very supposition of the exercise of it in any one instance, past, present, or to come, infers the exercise of it eternally, immensely, and immutably. For the perfection of efficiency, inhering in the Divine Essence, infers, that it must be every way like that Essence, eternal, immense, and immutable ; and, as we have already argued, if that which is eternal, immense, and immutable, be ever, in any one instance, exercised according to its nature, it must be exercised eternally, immensely, and

immutably. The divine efficiency is eternal, immense, and immutable ; therefore it must be exercised eternally, immensely, and immutably. For, if not, it never can be exercised at all ; and if it never can be exercised at all, the Divine Being has a necessary perfection inhering in its essence, which, if we dare say so, is of no use : For, if it never can be exercised according to its own nature, it must be of no use, and, by consequence, it must be unnecessary. But it is admitted, on all hands, that it really is necessary : it cannot therefore be necessary and not necessary, for this is a downright absurdity : it must therefore be necessary, and must be necessarily exercised, eternally, immensely, and immutably.

This method of reasoning is fairly logical, and may be applied to every one of the divine moral perfections.

7. The famous Dr. REID, speaking of power, says, " Every operation supposes power in the being that operates ; for to suppose any thing to operate which has no power to operate, is manifestly absurd. But, on the other hand, there is no absurdity in supposing a being to have power to operate, when it does not operate. Thus, I may have power to walk, when I sit, or to speak, when I am silent. Every operation, therefore, implies power ; but the power does not imply the operation."

This reasoning applies only to the will of a

created being possessed of power. But the reasoning which we adduce, applies not to the *will* only, but also to the *nature* and *power* of the Divine Being, with respect to the energy or operation of life, intelligence, moral excellence, and efficiency,—perfections necessarily inhering in the Divine Essence: for Dr. REID's reasoning, with respect to a created being, only proves imperfection, and shows, that this being is not, at all times, nor in all places, in the full and perfect exercise of those perfections bestowed upon it by the Creator. But should we venture to argue, that the Divine Being, who is absolute perfection itself, is not, at all times, and in all places, through every point of eternity and immensity, in the absolute, full, and perfect enjoyment and exercise of all the divine perfections, natural and moral, that moment we affirm that the Divine Being is imperfect: for, with respect to the Divine Essence and perfections, *ad-intra*, it is not possible to conceive or imagine the smallest variation or change of a temporary nature, without entirely doing away the idea of Deity. As omnipotence is a perfection which is essential to the Divine Being, this Being must necessarily possess all possible power, not only in unlimited extent, but in all possible varieties: it must also possess that of everliving and intelligent efficiency.—Now, as all the perfections of this great and glorious Being are underived, it must have been as

absolutely perfect before creation, as it is since ; and its essential perfections would remain undiminished, even were creation to be eternally swept aside. But if this Being be absolutely perfect in itself, it will then follow, that it must have eternally possessed the power of exercising its own efficiency, in all its eternal, absolute, and unlimited extent ; and must for ever continue to do so, through all future eternity, absolutely independent of creation. For since every created being must have a beginning of existence—must be finite in its nature, and limited in its extent,—it will be totally impossible that ever the divine efficiency can be absolutely exercised towards creation, in all its eternal, absolute, infinite, and unlimited extent. This exercise of the divine efficiency, *ad extra*, must therefore be absolutely impossible. But since the Divine Being has eternally possessed the power of exercising its efficiency in all its unlimited and absolute extent, and this exercise, *ad extra*, is absolutely impossible, it will follow, that the possibility of eternally exercising this efficiency, in all its unlimited and infinite extent, must be *ad intra*. And, consequently, as the eternal exercise of this efficiency, *ad intra*, must be absolutely impossible upon the supposition of only one mode of subsistence in the Divine Essence, it will most certainly follow, that a plurality of modes must subsist in the Divine Essence.

Proof of the doctrine farther established, by the activity of the Divine Nature, or the principle of life, intelligence, or moral excellence.

This reasoning will appear still more clear and certain, by viewing it in another light. We have already proved that life, intelligence, moral excellence, and efficiency, are naturally active, energetic, and operative.—We take one example of moral excellence. This is naturally and necessarily energetic and operative: this is naturally and necessarily inherent in the Divine Essence, in all absolute, uncreated varieties, and eternal, immense, and immutable extremes.—Now, if it can be exercised or manifested to the very uttermost at all, it must be so by the Divine Being, which is absolutely perfect; and if it be granted, that the Divine Being ever did, can, or will, exercise or manifest the divine moral excellence in any one instance, to the very uttermost, then all is granted that we plead for in the argument: for the divine moral excellence is eternal, immense, and immutable; and if that which is eternal, immense, and immutable, be exercised to the very uttermost, according to its own nature, it must be so *eternally, immensely, and immutably*. Hence the argument is fairly gained.

Again; if moral excellence be exercised or manifested at all by the Divine Being, it must be

manifested or exercised in personality ; for the moral economy of the Divine Essence and perfections necessarily constitute personality ; because, as far as we know, moral excellence, whether created or uncreated, if exercised or manifested at all, must be so in personality.

Farther ; as the nature of the divine life, intelligence, moral excellence, and efficiency, is active, energetic, and operative, and as these inhere in the Divine Essence necessarily and essentially, and as the Divine Essence and perfections must necessarily partake of the same nature ; the Divine Essence must, therefore, naturally, necessarily, and essentially, be active, energetic, and operative. This is the economy to which we refer. Moreover, as is the *nature* of any being, so is the *power* of that being ; for the power of a being is derived from its nature : the divine power must therefore be active, energetic, and operative. Still farther ; as is the *power* of any being, so is the *will* of that being : For the will of a being is derived from the power of that being ; therefore the *will* of the Divine Being is naturally active, energetic, and operative. Thus the *nature*, *power*, and *will* of the Divine Being unite, harmonize, and agree, in being *active*, *energetic*, and *operative*. And as the divine moral excellence is active, and must be manifested or exercised to the very uttermost by the Divine Being, *ad intra*, according to all the qualities and attri-

butes of its own nature ; and this exercise, or manifestation, must be in personality ; and the divine nature, power, and will, all unite, harmonize, and agree, in this exercise or manifestation, in personality ; and this moral excellence can never be exercised or manifested in personality, if there be but one mode of subsistence in the Divine Essence :—hence, it is hoped, there never was an argument more clearly proved than this, that there must be more modes of subsistence in the Divine Essence than one.

8. It must, therefore, undeniably follow, in order to preserve the idea of the absolute, eternal, immense, and immutable perfection of the Divine Being, that the divine efficiency ever was, now is, and ever will be, exerted or manifested in the Divine Essence, *ad intra* ; without variation, change, or diminution, increase or decrease, from everlasting to everlasting, unceasingly, by the law and economy of the Divine Essence and perfections, constituting the Divine Being necessarily absolute, independent, and altogether perfect within itself ; and that as much so, before creation and providence, as since ; and would still continue to be so, were creation and providence for ever struck out of existence ; otherwise the Divine Being must be mutable.

We therefore argue this point with the most unshaken confidence, from the law of the active, energetic, operative, and influential nature of the

divine life, intelligence, moral excellence, and efficiency: for these divine essential perfections must, from everlasting to everlasting, necessarily act and operate according to their own nature. And this is still farther supported and strengthened from the positive and established law, that the essence of every being must partake of the nature of its necessary and essential perfections; therefore the Divine Essence must, necessarily and essentially, partake of the activity, energy, operation, and influence, of these divine perfections which necessarily inhere in it, and thereby must of itself be active, energetic, operative, and influential. And as the nature of every being is, so is its power; and as the power of every being is, so is its will: no reasoning, therefore, can be more evident, manifest, and clear, than that the divine nature, power, and will, are necessarily, eternally, immensely, and immutably, active, energetic, operative, and influential; so that, without contradiction, and in defiance of all reasoning and argument to the contrary, there must be a way in the Divine Essence itself, by which the divine efficiency actively and energetically operates, to the very utmost of its own nature; and this can only be consistent with the glory of the whole of the Divine Essence, and the divine moral perfections, considered as necessarily efficient. And considering this efficiency as eternal, immense, and immutable, and as necessary

to the very existence, perfection, and happiness of the Divine Being, we may, therefore, safely affirm, upon the foregoing principles, that it is a necessary law of the Divine Nature, to be active, energetic, operative, and influential; without which, the Divine Being could not be entirely perfect and happy within itself. And this necessary law and economy, if we may so speak, shows, that the whole energy, activity, and influence of the divine efficiency, in the boundless and immeasurable extent of the Divine Essence and perfections, must be simply, uniformly, perfectly, unceasingly, and immutably exerted or manifested; and upon these foregoing principles, from the very nature, power, and will, of the Divine Being, we are led to conceive, that the Divine Essence and perfections must absolutely, necessarily, and essentially subsist in distinct, though not separate modes, or in distinct persons. All that we understand by a divine person is, the Divine Essence and perfections subsisting in a distinct, moral, and incommunicable manner; which distinct, moral, and incommunicable manner of subsistence, we may call *mode*, or *person*, at pleasure. And therefore we perceive, that the economy of the Divine Essence and perfections constitutes the first person, not voluntarily, for then it might or might not be, but naturally and necessarily.

9. Now these distinct, peculiar, and incommu-

nicable modes of the subsistence of the Divine Essence and perfections, within the Divine Being itself, discover to us how the Divine Being necessarily subsists in the full and perfect exercise of the divine efficiency, and of all the other divine perfections, through every point of eternity and immensity. And upon no other principle is it possible for created intelligence to have just and becoming conceptions and notions of the Divine Being, and of all the divine perfections, natural and moral.*

* See Note C. on the preceding Proposition.

PROPOSITION IV.

PROVING THE DOCTRINE FROM THE ACTIVE, ENERGETIC, AND OPERATIVE INFLUENCE OF THE DIVINE EFFICIENCY, BY THE FIRST MODE, EXERTED OR MANIFESTED TO THE VERY UTMOST, ACCORDING TO THE ECONOMY, OR LAW, OF ITS NATURE, AS ETERNAL, IMMENSE, AND IMMUTABLE, NECESSARILY COMMUNICATING THE WHOLE OF THE DIVINE ESSENCE AND PERFECTIONS, AND THEREBY CONSTITUTING A DISTINCT, NOT SEPARATE, MODE, OR PERSON, IN THE DIVINE ESSENCE.

[*Three great outlines of the subject—The first, a correct view of the Divine Essence—Second, a correct view of the necessary and essential perfections of that Essence—Third, the modes of distinct subsistence, or persons, in that Essence—The first can only be known in part—The second, subject of difference in opinion—Third, the great ground of difference between Trinitarians and Unitarians—This subject followed out and argued upon the theory of the Trinitarians—A great outline, and comprehensive view of the subject—The foregoing views brought more immediately to bear in the argumentation of the following part of the proposition—The explanation of the meaning of the word Mode—Explanation of the meaning of the word Subsistence—The subject brought to bear on these—Farther proof of the proposition by comparison—Another comparison, farther illustrative of the foregoing reasoning—A view of the order of the distinct modes of subsistence, or persons, in the Divine Essence—Of the order of the third mode of subsistence—Of the relation in which one mode, or per-*

son, stands to another—Proof that there can be neither more nor less than three modes of subsistence, or persons, in the Divine Essence—Recapitulation and conclusion.]

1. IN entering upon the demonstration of this proposition, there are three great outlines of the subject to which our thoughts must be directed ; sometimes more immediately to the one, and sometimes to the other. The first of these is the Divine Essence. The second, is the essential moral perfections of that Essence. The third, is the modes of distinct subsistence, or the persons, in that Essence.

2. Each of these can only be known in part by finite intelligence. With respect to the Divine Essence, all sober reasoning will discover to rational creatures their ignorance of what it really is : and in this there is a general agreement among all who study the subject metaphysically.

3. With respect to the divine perfections, some difference of sentiment will be found among those who study them abstractedly ; and this difference, perhaps, arises, in a great degree, from the talents and capacity of the respective students of the subject.

4. With respect to the modes of distinct subsistence of the Divine Essence, which we call persons, or the personality of the Divine Being, it is, that the greatest difference and contention arise, among those who study the Divine Being.

And the difference is, whether the Divine Being necessarily and essentially must subsist in one mode of essence and perfections, and can subsist only in one ; or whether the same glorious Divine Being must necessarily and essentially subsist in three distinct, not separate, modes, or persons, and can subsist in neither more nor less than three. It is to this point the whole of this Essay is directed.

5. When we use the word subsist in this Essay, we every where mean to signify by it, a necessary and unchangeable continuance of moral perfections, in the same mode of moral distinction, without beginning and without end.

6. In speaking of the Divine Being, we always keep in view the Divine Essence, the divine perfections, and the divine modes of subsistence, or the divine persons respectively. Thus, in beginning the thought from the views of duration and space, we consider the Divine Being as necessarily self-existent, necessarily possessing life, spirituality, intelligence, moral excellence, and efficiency ; and we consider these as perfections which are inseparable : And though we may contemplate them distinctly, yet we must ever suppose them inseparable from the Divine Essence, and from one another, and necessarily possessing underived activity, energy, and operation. In speaking of the modes of distinct subsistence, after showing that the Divine Essence

and perfections must subsist distinctly in three, and can subsist in neither more nor less than three ; when we fix our thoughts upon the mode, we must attend to order ; and contemplating the first mode as naturally and necessarily constituted by the economy of the Divine Essence and perfections, and having the whole of the Divine Nature in itself :—now, contemplating this, and knowing that the Divine Essence necessarily possesses life, spirituality, intelligence, moral excellence, and efficiency, and therefore must naturally be active, energetic, operative, and influential ;—in order that we may account for the full and perfect exercise of the whole of these, to the very uttermost of their own nature, we say,—the First Mode, according to all the qualities and attributes of its own nature, communicates the whole of the Divine Essence and perfections necessarily, eternally, immensely, and immutably, that they may subsist in a mode distinct, not separate, from what they do in itself ; and as this communication, which is a full and perfect manifestation or display of the divine efficiency, according to its own nature, and, together with it, the whole of the Divine Essence, and other perfections, which we have already proved to be inseparable ; and as this communication is entirely founded upon the activity, energy, and operative influence of the Divine Essence and perfections, as already proved ; and as the

Divine Nature is thus necessarily and essentially active, energetic, operative, and influential, so is the divine efficiency or power. For the divine power is derived from the Divine Nature; and as the divine efficiency is active, energetic, operative, and influential, so is the divine will: for the divine will is derived from the divine power or efficiency. And thus we see, it is the very nature of the Divine Being, as subsisting in the first mode, to communicate, according to the economy of its own nature, by the divine efficiency, the whole of the Divine Essence and perfections eternally, immensely, and immutably, that they may subsist in another distinct mode; and nothing less than this can be a full and perfect exertion or manifestation of the divine efficiency, to the very uttermost: And this communication of the Divine Essence and perfections, together with this distinct mode, necessarily and essentially constitute personality. Thus we discover, by demonstration, that there must necessarily be, by the law of the activity, energy, operation, and influence of the Divine Essence and perfections, two distinct, not separate, modes of subsistence in the Divine Essence. And as the Divine Essence is the same in each, and in both these distinct modes of subsistence, it must necessarily partake of each and of both; and as this distinction is in personality, the Essence must necessarily partake of personality from each and

from both, and from each and from both alike ; for the distinction is in nothing else but personality. Therefore, we discover a third mode of distinct subsistence, or personality, in the Divine Essence ; and thus we clearly demonstrate both distinction and union of personality, necessarily and essentially in the Divine Essence, according to its own nature.

Another method of argument.

7. But we may sometimes use a different way of reasoning upon this great and important subject ; and, after proving that there must be a distinction in the modes of subsistence in the Divine Essence, and keeping this distinction in view, we may say, that from the activity, energy, and operative influence of the Divine Nature, there necessarily arises another mode of subsistence in the Divine Essence and perfections. And thus, from the very economy of the Divine Essence itself, we discover the second mode of subsistence, or the second person.

And still pursuing the view of the Divine Essence, after having proved the distinction of the two modes, necessarily and essentially subsisting ; and also having argued that the Divine Essence is simple, indivisible, and uncompounded, and therefore must necessarily partake of this distinction, already ascertained, we may say, that it must partake of this distinction in personality,

alone ; and therefore another mode arises in the Divine Essence, constituted by that Essence, partaking of each and of both these two distinct modes alike ; and thus we discover a third mode of the distinct subsistence of the Divine Essence and perfections : and therefore we perceive, from the nature of the distinction and union, three modes of subsistence in the Divine Essence.

Great outline view of the subject.

8. The reasoning would be equally accurate, if we should fix our view entirely upon the Divine Essence ; and, admitting it to be necessarily and naturally active, energetic, operative, and influential, and thereby necessarily constituting personality, consistent with moral distinction, and considering it as subsisting in personality : and admitting what has been already proved, that it must necessarily subsist in distinction, it would be just as fair and legitimate reasoning to say, that it necessarily proceeds by the natural law of its own activity, energy, operation, and influence, from the first to the second mode of subsistence ; and still keeping the thought fixed on the Essence, and considering it as necessarily subsisting in distinction, by this necessary and natural economy proceeding from the first to the second mode of distinct subsistence : and farther considering this distinction as natural and necessary

to the perfection and happiness of the Divine Being; and farther, admitting the Divine Essence to be still simple, absolute, indivisible, and un compounded, yet naturally and necessarily partaking of this distinct subsistence in two modes, the essence must partake of that which is necessary and natural to it; and we have proved, that distinct subsistence, in two modes, is natural and necessary to it. It must, therefore, partake of this distinct subsistence in two modes; and this distinction consists wholly of personality, and nothing else: the Divine Essence, therefore, partaking of each and of both these distinct modes of personality, must naturally and necessarily subsist in a third mode, constituted by the union of the Divine Essence in the distinction of personality already ascertained and proved. And thus we may say, the Divine Essence proceeds necessarily by the law of its own activity, energy, operation, and influence, from the first and second modes of distinct subsistence, in its own uniform, undivided principle, to a third. And thus we discover three ways of handling this great and mysterious subject: the one, by what we have called communication; the other, by what we may call the first and second mode spontaneously arising; the third, by what we may call the natural and necessary law of the procedure of the Divine Essence and perfections, from the first mode to the second, and from the first and second

to the third. We have handled the subject more particularly by the first of these methods.

9. Unless these foregoing arguments be admitted, and it be granted that the Divine Essence subsists in three distinct, not separate, modes and persons, it is absolutely impossible for finite capacity to conceive or imagine, and to prove, by sober reasoning and argumentation, how it is possible for the Divine Being either to create or govern the universe, or to recover any of the human race from a state of sin and misery, to a state of salvation and blessedness.

The Divine Essence, absolutely as such, cannot condescend, unless it change. If there be but one mode of subsistence in the Divine Essence, it must either condescend, or change, before creation, providence, or redemption, could take place. But if there be three distinct modes of subsistence, or persons, in the Divine Essence, the glory, the majesty, the dignity, the eternity, and immutability of it can be supported by one; and the great works of creation, providence, and redemption, can be effected, consistently with the whole of the divine perfections.

The foregoing views brought more immediately to bear in the argumentation of the following part of the proposition.

10. The divine efficiency cannot possibly be exerted or manifested in any way adequate to

to the whole extent of the divine perfections, eternally, immensely, and immutably, except by natural and necessary communication of the whole of the Divine Essence and perfections, by one distinct and incommunicable mode of subsistence of the same Divine Essence and perfections in personality, so that they may naturally subsist in personality in another mode.

And from the very nature of the life, intelligence, moral excellence, and efficiency, and these being eternal, immense, and immutable, it is absolutely impossible that this communication can be temporary, or have either beginning or ending. The very nature of the activity, energy, operation, and influence of the Divine Essence, precludes such a notion. This communication, therefore, according to the law of the spontaneous activity of the Divine Essence and perfections, must be necessary and essential to the very nature, perfection, and happiness of the Divine Being.

By mode, we understand a continuation of the Divine Essence and perfections in moral distinction; and this distinction immutable and absolute, and standing in an incommunicable relation to the same Essence and perfections, as subsisting in another mode of the same Essence and perfections, distinct, though not separate, from itself. And these modes of moral distinction, or persons, must be conceived without confusion, composition, or mixture, without multiplication

or division, without creation or causation, in the Divine Essence.

And by subsistence, we mean, a distinct, not separate, incommunicable manner of continuance, without change in the same mode, identically without variation or mutability, Now, that there must be distinct modes of the subsistence of the Divine Essence and perfections, within the Divine Nature itself, is clearly evident and undeniable from the following arguments.

It is evident from the divine perfections of life, intelligence, moral excellence, and efficiency, which naturally and necessarily inhere in the Divine Essence, and as the Divine Essence must partake of the nature of its own necessary perfections, and as these perfections are necessarily active, energetic, operative, and influential, the Divine Essence must be so too; and as the Divine Essence is the source of the divine power, and the divine power the source of the divine will,—therefore the Divine Essence, power, and will, must all unite, harmonize, and agree, in activity, energy, operation, and influence. Now, if the Divine Essence, power, perfections, and will, never operate according to their own nature, which is eternal, immense, and immutable, it must either be for want of power, or for want of will. But the foregoing reasoning shows it cannot be for want of either; therefore the Divine Essence must act in a manner corresponding with

its own perfections, power, and will; and if we but grant that it can do so in any one instance, from everlasting to everlasting, without beginning and without end, it must do so eternally, immensely, and immutably: for that which is eternal, immense, and immutable, must act according to its own nature; and the divine perfections already mentioned, are eternal, immense, and immutable: they are also active, energetic, operative, and influential. They must, therefore, act according to their nature; and if they do, this can only be by one mode of the subsistence of the Divine Essence and perfections communicating, by the divine efficiency, the whole of the same Essence and perfections, that they may subsist in another mode, according to their own economy, distinct from that which communicates; and this communication corresponds with the full and perfect exercise of the divine efficiency, to the very uttermost, according to the law of the activity, energy, operation, and influence of the divine perfections, essence, power, and will; and this communication constitutes a second mode of the subsistence of the Divine Essence and perfections, distinct from that of the first.

Now, should we suppose the divine efficiency absolutely and necessarily exerted or manifested in the foregoing manner, as we must, in order to admit the existence, perfection, and happiness of

the Divine Being within itself: then if we argue, that there is but one mode of the subsistence of the Divine Essence and perfections, and that there can be no more than one,—it follows, that the divine life, spirituality, intelligence, moral excellence, and efficiency, can never be exerted to the very uttermost, according to their own economy, notwithstanding the divine nature, power, and will, are necessarily active, energetic, operative, and influential, which implies a direct contradiction, and leads to an absurdity.

11. Nay, upon the hypothesis that there is but one mode of the subsistence of the Divine Essence and perfections, it is absolutely impossible reasonably to conceive or imagine, how any of the divine moral perfections, the Divine Essence, or the divine efficiency, in the same mode of subsistence, could be exerted or manifested upon itself, or could be both agent and object in eternal, immense, and immutable communication. Therefore, we must conceive or imagine, that the Divine Essence and perfections subsist in the mode or person communicating, after a different manner from that which they do in the mode or person constituted by this communication; for essence, perfections, and distinct mode of subsistence, constitute personality: and this peculiar subsistence must necessarily continue in an incommunicable relation the one to the other of these modes. This, and this only, founded upon

the active economy of the Divine Essence and perfections, can account for the necessary, absolute, and full manifestation, in a way becoming the Divine Being. And without such a communication, we cannot account for the whole of the divine efficiency being manifested, from everlasting to everlasting, necessarily, essentially, eternally, immensely, and immutably, within the Divine Essence itself.

At the same time, this manifestation must be conceived or imagined without multiplication, division, composition, or confusion of the Divine Essence and perfections. And, supposing these two modes of subsistence to be distinct, not separate, and necessarily to continue in an incommunicable relation the one to the other, we are able to follow out a rational demonstration of the necessary and absolute perfection of the Divine Being, within itself, and that by carefully following up and investigating the divine perfections and essence, power and will, according to their active, energetic, operative, and influential nature.

Farther proof of the proposition by comparison,

12. The same doctrine admits of demonstration by a comparison of the human soul with the Divine Being, as far as lawful to compare the creature with the Creator. It is undeniably evident to metaphysicians, that there is a distinction, though no separation, between the essence and

the essential perfections and properties of the human soul : and from this we argue, with submissive reverence and caution, that there must be a distinction between the essence and perfections of the Divine Being.

Now, as our knowledge of the perfections and properties of the human soul is clear and evident to a certain extent, notwithstanding we know nothing at all of its essence ; this ignorance of the essence arises entirely from the subsistence of the human soul in one mode only. Were it so constituted, in its original formation by the Creator, that it could subsist in three distinct modes, and could see itself within itself, and discover itself to itself, by three distinct subsistences of its own essence and perfections, entirely within itself, it would then be more independent than it is with respect to its intelligence : its intellectual perfection would be far greater than it is ; its knowledge would be more correct ; its perfection more invariable ; its happiness unimpaired ; and its standing in the favour of its Creator firmly secured.

From this we may fairly argue and infer, that it is as necessary and essential to the Divine Being to subsist in distinct modes of personality in the Divine Essence, as it is for the Divine Being to exist ; and that, from these distinct modes of the Divine Essence and perfections, taken in connection with the law of the activity,

energy, operation, and influence of the divine nature, will, and power, arises the necessary, essential, and absolute consummation, of the perfection and happiness of the Divine Being within itself, by communication. And by these distinct modes of subsistence, or persons, in the same uncreated Essence, the Divine Being knows itself by itself; loves itself by itself; is perfect in itself by itself; has each of its own perfections, natural and moral, in necessary, full, and perfect discovery to itself by itself; and thereby has a necessary and essential image of itself within itself. And, by consequence, it can acquire no perfections; for all are necessarily, essentially, and absolutely, inherent in its own essence, and underrived within itself.

It can experience no necessary, essential addition or diminution in any of its perfections, natural or moral; and all this must be without multiplication, division, alienation, separation, composition, or confusion in any way whatever.—Hence we may infer, that it absolutely possesses within itself its own existence, perfection, and happiness, altogether independently of creation and providence. And as there must necessarily be a distinction, though not a separation, in the subsistence of the modes and persons in the Divine Essence, as has been fully proved, this distinct subsistence arises, naturally and necessarily, from the peculiar law of the activity, energy,

operation, and influence of the divine perfections, essence, power, and will, exercising or manifesting themselves, by their own economy, from everlasting to everlasting, by the eternal, immense, and immutable communication of the Divine Essence and perfections, by one mode of subsistence, so that they may subsist distinctly in another; and all this in a certain mysterious order, constituted by a certain incommunicable relation of one mode to the other: so that one distinct mode possesses naturally, without beginning and without end, all the Divine Essence and perfections, natural and moral, as well as the other; and is, in all respects, the very same in nature as the other, except distinct subsistence in an incommunicable relation to the other. Now if these things be not so, then the Divine Essence, perfections, power, and will, can never, from everlasting to everlasting, in one instance, act according to their nature. For if it be granted that it is possible they ever can, in any point of duration and space, the argument is gained.— And if the Divine Essence and perfections can never, in any one instance, act according to their nature, the Divine Being must be imperfect; and if we affirm that the Divine Being is imperfect, we destroy all correct notions of Deity; which is contrary to reason, and absurd in the highest degree. These things, therefore, must be as we have argued.

13. If, then, the divine efficiency must be exerted or manifested to the very utmost of its own nature, as eternal, immense, and immutable, in order to establish the existence, perfection, and happiness of the Divine Being; and if this efficiency must be eternally, immensely, and immutably exerted or manifested within the Divine Essence itself; and if the divine efficiency be everliving, spiritual, and intelligent,—it must be exerted or manifested consistently with the divine and perfect intelligence, and that within the Divine Essence itself. This view of the divine efficiency, according to the law of the foregoing premises, brings us at once to the conclusion, that there must be in the Divine Essence, more distinct modes of subsistence of this divine intelligent efficiency than one; or, in other words, from the law of the constitution and economy of the Divine Essence and perfections, there must be more distinct modes of subsistence in the Divine Essence than one. For, as we have already proved, upon the supposition that the Divine Essence and perfections must subsist in one mode only, and can subsist in no more than one, then the divine efficiency never could, nor ever can, in any one instance, throughout eternity, be exerted or manifested to the very uttermost, according to its own active and operative nature, and if it cannot, neither can any of the divine energetic perfections; and the contrary has been re-

peatedly proved. And it is certain that no human ingenuity can conceive or imagine, upon this hypothesis, how the divine active perfections can operate according to their own nature. All fair reasoning upon the subject will prove this.

Another comparison, illustrative of the reasoning.

14. If there be one self-existent Being, and only one, removing creation and providence out of view, and arguing upon the hypothesis that this one Being subsists in one mode only; it is out of the power of man to shew, by any mode of reasoning, that this Being could act at all, or know itself at all. For example, no created being,—should we suppose it solitary in the immensity of space, without any other created being whatever,—could act in any way, or exercise the smallest knowledge, or ever obtain any knowledge of itself by its own native energy, without the divine assistance, in such a forlorn situation. And, arguing from the intelligent creature to the Creator, which is the only standard of reasoning we can use in such cases, we are reduced to the impossibility of conceiving how the Divine Being, suppose it solitary, and in one single mode of subsistence only, could ever act at all, or know itself at all; for it, as a necessary self-existent being, must necessarily act within itself, and know itself within itself,

before it could act without itself, or know any beings without itself.

Supposing one human being, as we have already done, entirely alone in the immensity of space, without any other created being whatever; and supposing this human being in the most perfect state of maturity, it could neither exercise the faculties of body or mind without instruction and example, or without the immediate presence and direction of the Creator. It could use no language, and, by consequence, could exercise no rational thought; for language is the medium of rational thought in human beings: And exercising no rational thought, it could never know the powers and faculties of its own soul and body, but must continue speechless, thoughtless, and ignorant of itself. It might live, but never could exercise reason or judgment; of consequence, it must be altogether incapable of motion or energy, either of mind or body. And according to the standard of reasoning which we must use, rising from the rational creature to the Creator, and arguing upon the hypothesis of one solitary mode of subsistence in the Divine Essence, we are unable, by any industry, by any efforts of human reasoning, to make it appear how the Divine Being could act, or know itself at all. It must therefore follow, upon the most undoubted evidence of absolute necessity, that there must be in the Divine Es-

sence more distinct, though not separate, modes of subsistence, than one; otherwise it is evident and certain, that the Divine Being could neither act at all, nor know itself at all.

A view of the order of the distinct modes of subsistence, or Persons in the Divine Essence.

15. Now, presuming, with becoming reverence, to contemplate these distinct modes of subsistence, we may reason as follows.—In these distinct, though not separate, modes of subsistence, we argue, there must naturally be order; and we must direct our researches in a regular method, that we may conceive aright of the perfection and happiness of the Divine Being in these modes.

Now, as there must be order, and order only, without superiority or inferiority; without distinction of time, beginning or ending; without pre-eminence of dignity, nature, causation, or creation; we may, consistently with reason, say, that as there must be order in the distinct modes of subsistence in the Divine Essence, so there must be three, and only three, distinct modes of subsistence in that order.

Thus we contemplate the first mode of subsistence, having all the Divine Essence and perfections, according to the economy of the same Essence and perfections, necessarily constituting personal distinction, and exerting or manifesting

the divine efficiency to the very uttermost; and this exertion or manifestation is both natural and necessary, according to the peculiar law of the constitution and economy of the life, intelligence, moral excellence, nature, power, and will, all in union and harmony; in activity, energy, operation, and influence, as has been repeatedly proved.

And by this necessary exertion, or manifestation, communicating the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from itself; and these perfections, this essence, and mode of subsistence, by this communication, constitute this second mode of subsistence distinct from the first; and this communication, according to its own nature, manifests or displays the divine efficiency, and all the other necessary divine perfections, to the very uttermost of their nature, from everlasting to everlasting, unceasingly. For, as we have already frequently proved, that, if it be barely granted that the Divine Being can, in any one instance, throughout unlimited eternity; it is also granted, that the Divine Being naturally and necessarily possesses a power of doing so; and if it possess this power, and it be granted that it ever, in any one instance, does so, all that we plead in the argument is granted. And if it never does so, it has a necessary perfection for which there is no use. For, as we have often said, the divine efficiency is necessary, eternal,

immense, and immutable; and if that which is necessary, eternal, immense, and immutable, be ever exerted, in any one instance, to the uttermost, it must be exerted or manifested eternally, immensely, and immutably; so that the argument is, in all respects, fully gained.

And we farther argue, that this communication is not in the way of alienation, separation, composition, multiplication, division, causation, or creation; for this is impossible: But it consists in order only; and thus we discover the natural order between the first and second modes of subsistence in the Divine Essence.

Of the order of the third mode of subsistence.

16. Now, it is evidently certain, that, notwithstanding the distinct subsistence of the Divine Essence and perfections, which we have clearly demonstrated, they must still retain their natural and necessary activity, energy, operation, and influential principle. Their nature is not in the least changed: the divine life, intelligence, moral excellence, efficiency, and will, continue invariably the same, in all their natural properties notwithstanding these two distinct modes of their subsistence; and, if so, this natural and necessary law of the Divine Essence and perfections, must continue to operate, eternally, immensely, and immutably, according to its essential and natural economy. It must either do this, or lose

its natural and necessary activity, energy, operation, and influence ; and if it lose these, it must entirely cease, which is impossible. If, then, it must necessarily retain its essential nature, it must as necessarily continue its active economy, in energy, operation, and influence ; and as it is simple, absolute, and indivisible, it must do so in each and in both of these distinct modes alike ; and hence, in the most perfect consistency with the foregoing reasoning, both these distinct modes, already ascertained, must exert or manifest this active, energetic, operative, and influential principle of life, intelligence, moral excellence, efficiency, and will, of their nature and perfections, which is the very same essentially in both : the distinct subsistence no way affects this principle or necessary law.

And if these two distinct modes exert or manifest this active principle of the divine efficiency, according to the nature of the Divine Essence and perfections, which is the very same in both, they must exert or manifest it by the communication of the whole of the Divine Essence and perfections, that they may subsist in a manner distinct from what they do in each and in both. And this communication of the Divine Essence and perfections constitutes personality: for if these persons do not, it must be because they have neither power nor will to do so ; but we have proved, that, by the very law of their nature, they have ;

and if they have, and do not, they must act contrary to their nature, which is impossible. They must, therefore, act according to this peculiar, energetic law of their nature : For as their nature is operative, so is their power ; and as their power is operative, so is their will ; and as the functions and economy of their nature, power, and will, are evidently energetic and operative, if it be granted, that ever, in any one instance, from eternity to eternity, they can act according to their nature, all is gained that we plead for : . Because the peculiar, active law of the divine efficiency is eternal, immense, and immutable, from everlasting to everlasting, unceasing ; and if that which is eternal, immense, and immutable, be ever exerted or manifested in any one instance, it must be exerted eternally, immensely, and immutably. If not, it must never be exerted at all. We then clearly see it is possible that these two modes of distinct subsistence in the Divine Essence, must, in one joint principle, by the law of their nature, communicate the whole of the Divine Essence and perfections, so that they may subsist in a manner distinct from what they do in themselves : And as it is impossible for them to act contrary to their nature, they must, eternally, immensely, and immutably, exhibit such a communication ; and, as we have already proved, this necessarily constitutes personality. We clearly perceive, therefore, according to the law of the constitution and

economy of the Divine Essence and perfections, a third mode of subsistence, distinct, in order, from each and from both the two which we have ascertained.

Therefore demonstration shows, that there are three distinct modes in the order of the subsistence of the Divine Essence and perfections.

Of the relation in which one mode or person stands to another.

17. Now, as we plainly see by the foregoing reasoning, the order of the subsistence of the divine modes, or persons, we may briefly contemplate the incommunicable relation in which they stand one to another. Beginning our speculation, we perceive, that there must be two distinct modes of the subsistence of the Divine Essence and perfections; and each mode having all the Divine Essence and perfections subsisting distinctly, though not separately, in itself.

This distinction must necessarily possess an incommunicable relation or property of its own, which cannot be communicated. The incommunicable relation in which the first stands to the second, is, to be constituted in personal distinction by its own nature, and to communicate, by a necessary law of the divine efficiency, the whole of the Divine Essence and perfections, that they may subsist in distinction from what they do in itself; and this distinct subsistence, by this com-

munication, constitutes the personality of the second.

The incommunicable relation or property of this second, is, to be necessarily constituted by the distinct subsistence of the Divine Essence and perfections, as necessarily and essentially communicated by the first, according to the law of the economy of the Divine Essence and perfections: therefore, the incommunicable relation of the first, is naturally, necessarily, absolutely, eternally, immensely, and immutably, to be self-constituted in personality, and to communicate; —the incommunicable relation of the second to the first, is, to be naturally, necessarily, absolutely, eternally, immensely, and immutably constituted in personality by that communication; and we must observe, the Essence and perfections are, in all respects, absolutely and necessarily the same in each: the nature is the same in all respects. The mode of subsistence in this incommunicable relation constitutes a distinction, but nothing else.

As the communication which we have demonstrated, is according to the law of the active energy and operation of the divine life, intelligence, moral excellence, nature, power, and will, with respect to these two modes, there cannot be the least superiority or inferiority, nor the least pre-eminence of time, dignity, or nature, nor causation of any kind: the law of the consti-

tution of the economy of the Divine Essence and perfections proves and demonstrates, that this communication, and this distinct incommunicable relation, never had a beginning, and never can have an end,—is eternal, immense, and immutable,—but is as natural and necessary as the very existence of the Divine Being itself. Therefore, these two modes of the distinct subsistence of the Divine Essence and perfections are naturally and necessarily, in all respects, co-eternal, co-immense, and co-immutable.

And hence, still farther, the incommunicable relation in which the first and second stand to the third, is, that they, according to the law of the constitution and economy of the activity, energy, and operation of the Divine Essence and perfections, by this principle of their nature, communicate the whole of the Divine Essence and perfections, that they may subsist in a manner distinct from what they do in themselves: it is, therefore, the incommunicable relation of the first and second, in one simple, active principle, to communicate; and it is the incommunicable relation of the third, to be constituted by this communication. Here we may observe, that this communication is neither by the first nor the second, in itself, but by both, in one joint, active principle. And farther, this communication neither implies nor constitutes superiority or inferiority between the first, second,

and third modes, or persons; nor the least pre-eminence in time, dignity, nature, or causation; nor yet the idea of beginning and ending; nor any thing like separation, alienation, multiplication, or division, of the Divine Essence and perfections; but by the law of the life, intelligence, moral excellence, nature, power, and will, of the Divine Being, is as natural and necessary as the divine existence itself. So that these three distinct modes of subsistence, or persons, in the Divine Essence, are co-essential, co-eternal, co-immense, and co-immutable.

Proof that there can be neither more nor less than three distinct modes of subsistence, or persons, in the Divine Essence.

18. As the whole of the Divine Nature must be considered as absolutely perfect in the first mode of subsistence; and equally perfect in the second, and also in the third: And as the Divine Nature is simple, absolute, and indivisible, and equally perfect in each of these distinct modes, there being no difference in the Divine Essence, but that of the distinct modes of subsistence in the incommunicable relation in which the one stands to the other, and all this founded upon the necessary law of the constitution and economy of the Divine Essence and perfections;— these three modes, considered in the incommunicable relation in which they stand to one another,

shut up all farther views of any other communication, or of any other mode of subsistence; because the Divine Essence and perfections are wholly and entirely, by the economy of their nature, constituted, in moral distinction of personality, in the first mode of subsistence; and the first mode, by the necessary law, already mentioned, communicating the whole of the Divine Essence and perfections eternally, immensely, and immutably, that they may subsist in a second, in order to the constitution of the perfection and happiness of the Divine Being within itself,—the very same essence and perfections subsisting distinctly, not separately, in the second, and that in an absolute and incommunicable relation to the first, there is an absolutely perfect distinction, constituting an absolute and perfect personality by the law of the natural constitution and economy of the Divine Essence and perfections all exercised and manifested in full perfection. We perceive natural and necessary perfection in this distinction.

And as the Divine Nature is perfect in this distinction, so far as it goes, and being in itself simple and indivisible, and acting according to the law of the natural constitution and economy of its essence and perfections; and this active principle, exercised or manifested to the full by these two distinct modes, and thereby constituting a third mode of subsistence in union,—we

now perceive the same Divine Essence and perfections consummated in union, and discovering perfection in distinction, and perfection in union, by demonstration, it is both unnecessary and presumptuous to look for any more modes of distinct subsistence in the Divine Essence. Besides this distinction in union, it is absolutely impossible there can be any more distinct modes of subsistence in the Divine Nature. For, as the Divine Being could not be perfect without this distinction and union of personality in the Divine Nature, so it could not be perfect were there any more modes of subsistence, or persons, than three, in the Divine Essence. For if the Divine Nature subsist wholly in the first, and, by a necessary and absolute law of perfection, it be communicated wholly to constitute a second, without beginning and without end, eternally, immensely, and immutably; and subsisting wholly in the second, after a different manner; then the essence and perfections of these modes are co-essential, co-equal, co-eternal, co-immense, and co-immutable. And by reason of the Divine Nature, necessarily and essentially, subsisting in each and in both, it must partake equally of each and of both, because it is equally perfect in both; and as both consist of personality, it must partake of personality, equally alike from each and from both. Therefore a third mode of personality is necessarily constituted; and because these three

modes necessarily subsist in a distinct and incommunicable relation to each other, the first necessarily communicating all; the second necessarily constituted by that communication; and again, the first and second necessarily communicating all, and the third necessarily constituted by that communication; it is absolutely impossible there can be any more, without composition or confusion of these distinct simple relations. For into however many more modes or persons we might suppose the active efficiency of the Divine Essence and perfections to operate by communication, we could never conceive or imagine any that would not be comprehended in distinction and union: this variety must ever circumscribe all that we could enumerate. Now this variety we have already found in absolute simplicity, consummating the perfection of the Divine Being. For we have clearly demonstrated simple distinction and union already; and any farther distinction would not be simple distinction; and any farther union would not be simple union; and compound distinction would destroy the simplicity of the distinction already demonstrated; and compound union would destroy the simplicity of the union already demonstrated; so that any farther distinction would have no other tendency than to eclipse, embarrass, and destroy the distinction and union already ascertained and demonstrated: and this would introduce multipli-

cation, division, composition, and final destruction, into the activity, energy, operation, and influence of the Divine Essence, perfections, power, and will ; and, if so, a total annihilation of the Divine Being would naturally follow,—which is absurd in the extreme, and altogether impossible. There must, therefore, be three, and there can be neither more nor less than three, distinct modes of subsistence, or persons, in the Divine Essence. For here we discover the Divine Being necessarily complete in its own self-existence ; necessarily perfect within its own essence ; necessarily adequate to its own happiness and enjoyment, and altogether absolute, and entirely independent in itself, from everlasting to everlasting, without beginning and without end.— And as at the same time, this Divine Being is absolutely perfect and happy in itself, and this perfection and happiness consisting of the Divine Nature subsisting in three, and neither more nor less than three, and distinct, though not separate modes, or persons ; revelation expresses these three distinct modes by three distinct terms, Father, Son, and Holy Spirit, signifying thereby, the order of the subsistence of these distinct persons, as in Scripture the divine attributes and perfections are ascribed to each, without the least intimation of superiority or inferiority, or the least pre-eminence in time, in dignity, or in nature, but simply conveying the idea of order.

Recapitulation and conclusion.

19. In the whole of the foregoing reasoning, which, it is hoped, will be found fair, legitimate, and conclusive, we have followed, with vigilant circumspection, and attentive investigation, the nature of those divine perfections upon which we have founded the whole of our argumentation. We have not presumed to launch into vain and unfounded hypotheses, or romantic theories. But, keeping close by watchful demonstration, we have followed the natural guidance of the divine perfections and essence, and by them explored the perfection of the Divine Being, as subsisting in three distinct modes. Following up this same principle, we have ascertained the order of the subsistence of these divine modes; and, by the very same *data*, have fully demonstrated that there must be Three, and can be neither more nor less than Three, distinct modes of subsistence, or persons, in the Divine Essence; and have seen, that this is the way that the Divine Being presents itself most naturally to our contemplation, and the way which is most consistent with the Scripture representation of the terms, Father, Son, and Holy Spirit, as applied to the Divine Being.

* See Note D. on the preceding Proposition

PROPOSITION V.

PROVING THE DOCTRINE FROM THE NATURE OF
THE DIVINE INTELLIGENCE.

[Intelligence is a perfection of the created mind—There must be a corresponding perfection necessarily inhering in the uncreated Mind—If not, we cannot know how the Divine Being can be the moral governor of the universe—The disparity between a created moral perfection, and a corresponding uncreated one—The operations of the divine intelligence stated in comparisons ascending from the creature to the Creator—The necessity of distinct objects subsisting in the Divine Essence, according to the economy of the Divine Nature—These cannot possibly be upon the hypothesis of one mode only in the subsistence of the Divine Essence—Mistakes of some of the ancient philosophers—The human mind cannot know itself perfectly—Upon the hypothesis of only one mode of subsistence, it is impossible for us to conceive how the Divine Mind could exercise its own intelligence.]

1. HAVING considered the Divine Being by the assistance of the perfection of efficiency, and from this essential perfection of the Divine Essence, it is humbly presumed, that by fair and direct reasoning and argument, we came to the undeniable and demonstrative conclusion,—that there must be three, and neither more nor less than three, distinct, not separate, modes of sub-

sistence, or persons, in the Divine Essence, standing in an incommunicable relation the one to the other, each having the whole of the Divine Nature in itself, and each co-essential, co-existent, co-eternal, and co-equal in the divine perfections, natural and moral, with the other—we come now to view the same doctrine in another light, and to confirm and prove the foregoing theory by another chain of reasoning, founded upon the nature of the divine intelligence. And here it is laid down as a principle, that as is the nature, so is the intelligence, and as is the intelligence, so is the knowledge, of every rational being. Intelligence is derived from the nature, and knowledge is derived from intelligence.

2. When we speak of intelligence with respect to the human mind, we say, it is that perfection of a created rational spirit, by which it knows when it is acted upon, or when it receives communications from external objects; by which it knows its own thoughts, or is conscious of what passes within itself; by which it receives sensations, agreeable or disagreeable, and acts in consequence of these; by which it arrives at the knowledge of itself and of other things; and by which it makes progress in knowledge.

Notwithstanding it is undeniable that the human mind is radically endowed with innate ideas, which it is most probable every created rational spirit is to a certain degree, yet it is well known

to metaphysicians, who study the human mind philosophically, that this stock of knowledge is but small, though, perhaps, it may be the foundation of all progress in knowledge; and it is certain, that the human mind obtains by far the greater part of its knowledge from sensation and reflection: and by many able philosophers these are considered as the only sources of the knowledge of the human mind. Intelligence operates by these mediums. But without disputing this point, it is well known, that, properly speaking, mind can only be acted upon by mind; and as this is strictly true, it is fairly and legitimately inferred, that were there only but one created mind in the universe, it could not exercise its intellectual endowments, nor make the smallest progress in the enlargement of knowledge, nor could it make advancements in mental experiments, or improvements of any kind whatever, unless it were acted upon, or were receiving communications from the great uncreated mind.

3. Hence it is evident, that as the created mind is capable of progressive attainments, and of increasing enlargement in knowledge, it is constitutionally intelligent, dependent, and social. It is formed to receive external information, and external communications and influences, either from other created minds, or from the great uncreated mind, which we have already ascertained to be necessarily existent, independent, and the

first cause of all things. Or, the created mind is capable of receiving information both from a created mind and from the uncreated, and in this way it arrives at the knowledge of itself, and of all things within the sphere of its intelligence.

Without this property or perfection, which is called intelligence, it is absolutely impossible that ever the human mind could arrive at the knowledge of itself, or of other things, in any degree; nor could it ever be recipient: but it must remain stationary, and unprogressive in perceptive improvements for ever.

4. Now, as intelligence is an essential perfection of the human mind, as a moral being, a perfection which, in a certain sense, may be said to comprehend reason itself, and all its perceptive powers and faculties, and which may be said to comprehend one half of its capacity, and extend through all the powers and faculties of its understanding; we must, therefore, consider intelligence as an essential perfection of the human mind, and a most noble and dignified endowment bestowed upon it by the Creator.

5. Now, seeing intelligence is an essential and necessary perfection of the created mind, a necessary and essential perfection corresponding to it must naturally be in the uncreated Mind, in all the unlimited and absolute extent of a divine perfection; because man is created after the image of the Divine Being. For though the Creator

might withhold from the creature a perfection, which may be essentially in the Divine Essence, yet it is absolutely impossible for the Creator to impart or bestow an essential perfection upon the creature, which is not necessarily inherent in the Divine Essence.

Therefore, as it is undoubtedly evident, that intelligence is an essential perfection of the created mind, it is as undoubtedly and undeniably evident, that a perfection corresponding to created intelligence must necessarily and essentially inhere in the uncreated mind, and must every way correspond to the whole of the divine perfections, natural and moral, in all their uncreated, unlimited, and self-existent excellence. And, by consequence, we argue, that if we exclude intelligence from being an essential perfection of the Divine Mind, we can have no becoming notion of the Divine Being, as the moral governor of the universe. But, on the other hand, so clear, cogent, and legitimate, and so naturally and undeniably evident is the force and conviction of this reasoning, that even *conscience*, the noblest power of the human mind, without the assistance of revelation, argues with itself, and argues most convincingly to itself, that the Divine Being is the moral governor of the universe; and approves of right, and disapproves of wrong; and punishes vice, and rewards virtue, in the conduct of every created moral agent. Thus conscience, by the

light of nature, supposes the uncreated Mind to be intelligent, and to be moved disagreeably with vice, and agreeably with virtue, in the moral conduct of the created mind ; and thus it attributes intelligence to the Divine Being, even without the assistance of revelation.

6. It may be objected, that there are necessary powers and faculties found in the human mind, that cannot be ascribed to the Divine Being, such as *memory* and *reasoning* ; but to such objections it may be fairly answered, that memory is nothing else than a power of recalling past ideas : and were the mind able to transport itself to the original circumstances of the ideas recalled, or to transport these circumstances back to its immediate presence, the issue would have been the same. Memory is a part of human knowledge.

Now, with respect to the Divine Being, succession of time cannot take place, neither can absence of circumstances. Omnipresence and omniscience supply the place of memory : therefore there is found in the Divine Being a perfection, corresponding to memory in the human mind : we may call this either omnipresence or omniscience, as we please.

And as reasoning in the human mind is nothing else than a substitute for intuitive knowledge, it will not be denied, that the Divine Being knows all things intuitively ; and thus a perfection is found in the Divine Being, corresponding to rea-

son in the human mind. It may be necessary to observe, that, in reasoning from any of the perfections of the human mind, to a corresponding perfection in the Divine Mind, we do not mean, that the uncreated perfection is, in all respects, similar to the created ; but only, that it must be corresponding in such a degree, that the created can lead to the contemplation of the uncreated—but nothing more : the real disparity is as great, as between eternity and time ; between infinitude and finitude ; between immensity and locality ; between immutable and mutable ; and, in a word, between the Creator and the creature. We do not pretend to draw a parallel, or to make the creature a standard in all respects ; but, being created after the divine image, merely as affording a faint glimpse, which finite intelligence would reverently presume to follow, to the uncreated blaze of eternal day.

The operations of the divine intelligence.

7. As far as we know at present, intelligence, in the created mind, is active, and operates three ways in the attainment of knowledge : first, by *consciousness* ; second, by its *perceptive powers* ; third, by *innate ideas*, or *intuitively*.

We may explain these briefly.—Consciousness is that power which the mind has of attending to its own thoughts, as they pass within itself ; and

thereby it knows its own operations.—Perception, taken in its largest acceptation, or the perceptive powers, are those by which the mind attends to objects without itself, and thereby knows what passes in the creation, as far as the sphere of its own intelligence extends.—Innate ideas are those which the mind possesses constitutionally, and by which it intuitively knows necessary truths within the reach of its comprehension: such as, that a spring-well is not the ocean; that a mole-hill is not a mountain; that a deer is not an eagle; that the sound of a trumpet is not a piece of gold; that the taste of sugar is not the smell of a rose; that the hardness of a rock is not a scarlet colour; that the heat of the fire is not the point of a sword; and all axioms and necessary truths within the sphere of its comprehension.

Now, if the human mind can exercise its intelligence by consciousness, by its perceptive powers, and by its innate ideas; it is perfectly evident, that if the Divine Mind subsist in one mode only, and can subsist in no more than one, then the Divine Being cannot exercise its own intelligence as perfectly as the human being can; nor can the Divine Mind, on this supposition, exercise its own intelligence in any way but by consciousness only. And it is evident, the Divine Mind cannot exercise its own intelligence by any perceptive powers at all; nor yet by its innate ideas, for want of objects distinct in itself. For, before

creation and providence, there could be no external objects for the Divine Being to perceive; and yet the Divine Being must have exercised its own intelligence as perfectly before creation, as since. Now, on the supposition of one mode only of the subsistence of the Divine Essence and perfections, it is impossible for the Divine Being, strictly speaking, to perceive any thing, or to know in any way at all, by perceptive powers: and, in this case, it is also plain, that the Divine Mind cannot be as perfect as the human, though created after its image; which is the most gross absurdity. But if the Divine Essence and perfections subsist in more distinct modes than one, the Divine Being can know itself by itself, in these distinct modes of subsistence. Again; if the Divine Mind subsist in one mode only, it cannot exercise its own innate ideas intuitively: for it will be found, upon fair examination, that all the operations of intuitive intelligence are founded upon the comparison of two objects, one way or another. Now, what was to constitute a comparison before creation? Yet the innate ideas of the Divine Mind must have operated as perfectly before creation, as since. And there is no way by which the divine innate ideas could act intuitively, but by comparison, and no comparison could possibly be found, *ad extra*, and equally impossible is it for any comparison to be found, *ad intra*, if the Divine Mind must subsist

in one mode only: therefore the Divine Mind must subsist in more modes than one, in order that the Divine Being may exercise its own intelligence perfectly, according to its nature.— And this reasoning is fully and evidently supported, by the necessary connection of the divine intelligence with the divine efficiency. It has been fully proved, that the Divine Essence and perfections must subsist in three distinct modes, in order to the perfect exercise and manifestation of the divine efficiency; and if the divine efficiency and the divine intelligence cannot be separated the one from the other, although they may be distinguished in thought,—then, by fair conclusion, it clearly follows, that the Divine Essence and perfections must subsist in three distinct modes, in order to the perfect exercise or manifestation of the divine intelligence.

Created minds, we know, receive external communication, information, and influence, from one another; and they can do so from the great uncreated Mind, and they are thereby actuated to operate intelligently. But it has been already proved, that intelligence is an essential perfection, necessarily inhering in the Divine Mind, which must have been as perfect before created minds, whether human or angelic, ever existed, as it has been since; and would still continue to be as perfect as it now is, should all created minds be annihilated in a moment. In this case,

still the Divine Mind must necessarily retain its essential perfection of active intelligence. How then can we suppose this divine active intelligence could operate? It surely could not be, in consequence of any information communicated, nor any influence which it could receive from any created being, whether mental or material, in the whole compass of creation and providence, seeing we now suppose them extinct; and still it is evident, that there must be intelligence in the Divine Mind: and upon no other principle can we reasonably suppose this to be, but that of intellectual or perceptive powers, necessarily and essentially inhering in the Divine Essence itself, without the least regard to creation and providence.

8. Now it is absolutely impossible that we can reasonably suppose intellectual or perceptive powers to be necessarily and essentially inhering in the Divine Mind, without the least regard to creation and providence, upon any other principle than this, that the necessarily existent, uncreated, eternal, and intelligent Mind, must subsist in distinct, not separate, modes, or persons, within its own essence; by which the divine perfections exhibit themselves intelligently, according to the Divine Nature, in mutual display, and in reciprocal manifestations. Upon this principle, and upon this only, is it possible for created intelligence reasonably to conceive how the Divine Being can know itself perfectly.

9. If, therefore, there be intellectual powers necessarily inhering in the uncreated Mind, of which there cannot be the smallest doubt, according to the foregoing reasoning, then, these divine perceptive powers, as has been stated, must be necessary to the absolute consummation of the perfection of the Divine Being, and must therefore be essentially necessary to the existence and happiness of the Divine Mind within itself. But we must exclude from the divine intellectual powers every idea or notion of sensation; for sensation, as such, can only be the effect or consequence of material organization. The intellectual powers, therefore, which we humbly presume to ascribe to the Divine Mind, must be entirely those of knowledge, arising from what we may call necessary self-sufficiency, self-knowledge, self-love, and complacency.

These intellectual or perceptive powers cannot possibly act, in the Divine Mind, from any influence of created mind, or created matter, which, at present, we suppose to be entirely done away; and, besides, the created being cannot contribute to the essentially necessary, positive, and absolute self-sufficiency and self-knowledge of the uncreated; otherwise, the necessarily-existent, independent, uncreated Mind would be imperfect, which is absolutely impossible. Therefore, the intellectual or perceptive powers of the Divine Mind must be derived entirely from itself,

—from its own constitution ; and they cannot possibly act in the Divine Mind, upon the hypothesis that it must, necessarily and absolutely, subsist in one single mode or person only : Because, upon this hypothesis, it would be every way impossible : whence could they find objects of knowledge ? They could not find them, *ad extra* ; for this would be considering the Divine Mind as receiving knowledge from the creature ; which is altogether impossible. They could not find objects of knowledge, *ad intra* ; because these naturally and necessarily belong to consciousness, and not to the perceptive powers. If, therefore, the Divine Mind subsist in one mode only, the Divine Being cannot exercise or manifest any intellectual or perceptive powers, according to its own nature, if the reasoning be conclusive, ~~which is~~ founded upon the intellectual or perceptive powers of the created mind, and ascends to the uncreated.

10. And, perhaps, it was such a view of the Divine Being as this, that led some of the ancient philosophers to very inadequate notions of the Divine Being ; as if altogether inactive, and totally careless, if not altogether ignorant, about the affairs of the creation ; and keeping in view the hypothesis of one mode of subsistence only, they were naturally led to such conclusions.—For, upon this principle, how could the divine perfections act or operate to the production of

the universe? Or, how could they act or operate to the preservation of it, when produced? seeing, upon this hypothesis, they must inhere in the Divine Essence, without any operation of the divine efficiency, or the divine perceptive powers, —since no one perfection could act on another, as such, in the one simple mode of subsistence. For no one perfection can be absolutely independent of another; otherwise, the independent ones might exist separately, and, if so, the Divine Essence must be divisible, which is altogether impossible. And, placing the argument in another point of view, the very same identical perfections of the very same identical mode of subsistence, or person, could not directly recoil upon themselves, nor act, by directly recoiling upon themselves, being both agent and object at the very same time. Yet they must do so, upon the supposition of only one mode of subsistence; although this is every way exactly contrary to reason and experience, in the activity and operations of the perfections of the human mind.

11. Let us push the argument a little farther, by an example taken from created mind. No created mind could act, without external communication, information, or influence; and even with all the assistance that it can receive in this way, cannot know itself perfectly; nor can it ever, in the present state, nor will it ever be able, in a future state, to arrive at the full and perfect

knowledge of its own essence and perfections, in all their extent ; and this, because it cannot take a compass round itself, from the first moment of its existence, through all future eternity, and return back to the first moment of its existence ; and because it has no standard within itself to compare itself by, for it subsists in one mode only ; neither can it make another created mind a standard to compare its own perfections by, having no immediate, continued, and immutable communication therewith. Hence we say, in the present state, there is no way for a created mind to know itself in all respects, and to become perfectly acquainted with the whole extent of its own being.

And what it does know of itself, can only be by careful observation from without, and attentive reflection from within ; neither can it know its own immateriality and immortality but by the most attentive investigation, the most correct comparison, made with the most careful and laborious efforts. This is well known to metaphysicians.

Now, by parity of reasoning, and as far as lawful to follow the perfections of the created mind, up to those of the uncreated, it is absolutely impossible for us to conceive, upon any rational principle, how the Divine Mind can know itself, as eternal, immense, and immutable, by the exercise of its own intellectual or perceptive powers,

if it subsist in one mode only, for want of objects suited to these powers, and for want of objects suited to its intuitive decisions, in the pursuit of the knowledge of itself. Perceptive powers require objects distinct from the percipient agent : intuitive decision, by innate ideas, requires distinct objects to decide upon. Now where can these be found in one mode of subsistence only ? It will appear, upon a fair examination of the intellectual powers of the human mind, that they all require objects external to the mind, in order to the exercise of intelligence, perception, memory, conception, abstraction, association, judgment, reasoning, all require objects external to the mind, in order to the increase of knowledge. And does not the intellectual powers of the Divine Mind require objects, distinct in itself, in order to the perfection of the divine knowledge ?

12. It will be found, upon a fair examination of the innate ideas of the created mind, that they are mostly, if not always, exercised by intuitive judgment, and that they ever have necessary truths, or first principles, as the objects of this intuitive decision ; and it will farther be found, whether we examine the axioms of mathematics, or the axiomatic principles of any other art, or science, or necessary truths, or first principles, that the intuitive decision of the human mind upon these, is pronounced by comparison, either

drawn from innate ideas, or from the decisions of the different senses.

And if we dare follow our reasoning from the created to the uncreated Mind, we have no way of accounting for the knowledge of the uncreated Mind, but by supposing something similar, though far more perfect, than the exercise of the innate ideas, or the organs of sense, of the created mind. This must either be granted, or the opposers are required to give some reasonable account of the exercise of the innate ideas, and the perceptive powers of the uncreated Mind. For it is impossible even for the Divine Being, supposing only one mode of distinct subsistence in the Divine Essence, to take a compass round itself, from all past eternity, through all future eternity, and return to where it set out, in order to ascertain the necessary and everlasting duration, and the immensity of space comprehending its own essence and perfections. Or, in other words, it is impossible for eternity to compass eternity, and for immensity to encompass immensity, in one simple mode of subsistence, or in one person only. No being, whether created, or necessarily existent, can travel round itself, upon the margins of its own existence ; and unless the Divine Being could encompass itself thus, which reason says it never can ; or unless it could find a distinction in the modes of the subsistence of its own essence and perfections. forming a stan-

dard of comparison within itself, there is no way that we can reasonably conceive or imagine how it can know its own eternity and immensity.— And it is equally impossible for finite intelligence to conceive how the Divine Being can exercise its own innate ideas, or its own perceptive powers, in order to know itself in all respects perfectly, but upon the supposition that the Divine Essence and perfections subsist in three distinct, not separate, modes, in order to the full and perfect exercise of the divine intelligence, to the very uttermost of its nature, as well as the divine efficiency. For, if not, the divine intelligence must be imperfect, and if the divine intelligence be imperfect, the Divine Being is imperfect, which is absurd and impossible.*

* See Note E. on the preceding Proposition.

PROPOSITION VI.

PROVING THE DOCTRINE FROM THE WAY IN WHICH
THE DIVINE BEING KNOWS THE ETERNITY OF ITS
OWN WISDOM, AND THEREBY OF ALL ITS OTHER
PERFECTIONS.

[The Divine Being knows the eternity of its own wisdom, and of all its other perfections, by the exercise of its intellectual or perceptive powers—It is fair and legitimate reasoning to rise from the perfections of the rational moral creature, and ascend to the perfections of the uncreated moral Essence—But the Creator, in viewing one of its own perfections, cannot descend to a corresponding one in the moral creature—The law of the activity of the divine intelligence—The manner in which the modes arise, or the way by which the second and third are constituted—A view of the relation of the divine intelligence in each of the modes—The Divine Being could not be what is, without distinct modes of subsistence in the Divine Essence—The impossibility of there being either more or less than three divine modes, objects, or persons, in the Divine Essence—Inference and conclusion.]

1. WE now pursue the subject, by endeavouring to shew how the Divine Being exercises its own intellectual or perceptive powers, and also its innate ideas, in the knowledge of the eternity of its own wisdom. We suppose the divine wisdom to be the object of the divine innate ideas, or the divine perceptive powers, in order to know

its full, perfect, and unlimited extent, in duration. On such a supposition, how can the Divine Being know the eternity of its own wisdom, seeing we have proved, that if the Divine Mind subsist in one mode only, it cannot know itself by the exercise of these powers? And if it know itself perfectly, or any of its own perfections, it must be by the exercise of these powers; and that requires an object distinct from the object exercising them, in order to draw a comparison either for intuitive or perceptive decision; and it is plain, in this case, no comparison could be made with created wisdom, either human or angelic; for there can be no standard of comparison between that wisdom which is uncreated and necessarily existent, and that which is created and contingent.

It may be observed, that, in several places of this Essay, we have reasoned, by rising from the creature to the Creator: and why not reason by descending? In answer, we reply, that the method of reasoning by ascending, in the view we have taken in every part of this treatise, is fair and legitimate. The creature, because it is created after the divine image, may rise to the Creator, by following up any of the necessary perfections bestowed upon it by the Divine Being, to the original source. But it is equally evident and conclusive, that in presuming to consider the Divine Being as contemplating any of its own

perfections, it cannot descend to trace it down to the creature, in order thereby to view this divine perfection in all its uncreated glory and extent. The Divine Being is necessarily existent, eternal, immense, and immutable: the created being is temporary, finite, and changeable. Should we suppose that the Divine Being would trace one of its own communicable perfections to the creature, how partial and imperfect would the view be to omnisicence, eternity, immensity, and immutability! What view could the Divine Being have of the perfections communicated to the creature, before it was created, and before creation began? Thus it is fair and legitimate reasoning for the finite, intelligent creature, to rise to the Creator; but it is every way inadmissible to presume, that the Creator could reason, if we dare say so, from itself to the creature. We wish this to be understood through the whole of this Essay.

Now, if the Divine Mind subsist in one mode only, where or how could it find an object for the exercise of its own perceptive powers? Or where could it find objects to draw a comparison by its own innate ideas, in order to ascertain intuitively, if we dare say so, the eternity of its own wisdom?

We have presumed to suppose, that the Divine Being can only know the eternity of its own wisdom, by the exercise of its perceptive powers upon distinct objects, every way corresponding to the extent of that wisdom; or by the exercise of

its innate ideas, in decision upon distinct objects. But if the Divine Mind subsist in one mode only, and can subsist in no more than one, distinct objects, adequate to the whole extent of the divine wisdom, cannot be found; nor can distinct objects be found, by which its innate ideas could intuitively decide upon comparison.

2. Such distinct objects cannot be found in creation; such a comparison cannot be made, *ad extra*: there must, therefore, be such objects within the Divine Essence itself; and such a comparison must be made, *ad intra*, or such objects cannot be found at all, and such a decision, by comparison, cannot be made at all; and, if not, the divine intelligence cannot act according to its own nature, and the Divine Being cannot know itself perfectly; and if the Divine Being cannot know itself perfectly, it must be imperfect; and if it be imperfect, this is the very same as to deny that it exists, which is both absurd and impious.

Of the law of the activity and operation of the divine intelligence.

3. Now, these distinct objects, and this comparison, cannot possibly be found in the Divine Essence, except upon the principle of a plurality of modes of the subsistence of the Divine Essence and perfections. And as it is necessary that the

Divine Nature should subsist in two distinct modes, standing in a distinct incommunicable relation to each other, in order that distinct objects may be found in the Divine Essence, whereby the Divine Being may fully and perfectly comprehend, by the exercise of its intellectual powers, perceptively and intuitively, the absolute eternity of its own wisdom, and of all its other perfections ; so it clearly follows, that as the Divine Nature must, necessarily and essentially, subsist in two distinct, not separate, modes, in order that the divine intelligence may act, or operate, according to its own nature. It is equally evident, that, as the Divine Essence and perfections are the very same in each of these modes, the Divine Nature must, necessarily and essentially, partake of each and of both these modes ; and so must the divine intelligence : And if the Divine Nature, necessarily and essentially, partake of each and of both these modes, and the divine intelligence do the same, it can only do so in personality ; for this distinction consists only in personality : and if the Divine Nature and intelligence subsist in each of these distinct modes, it must partake of personality from each and from both ; and from each implies distinction, and from both implies union : therefore, from these two distinct modes, there must arise a third, in the Divine Essence, subsisting in a distinct and incommunicable relation to each

and to both, and partaking of the Divine Nature and intelligence, as subsisting in personality, in each and in both these two first modes.

Or, in other words, the Divine Nature being simple, absolute, and indivisible, and the divine intelligence being the very same, and having an active and operative tendency, these two first modes must, necessarily and essentially, in one active intelligent principle, communicate the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from what they do in each of themselves, and standing in an incommunicable relation to each and to both ; and this communication, by these two distinct modes, in one active intelligent principle, constitutes a third mode of the subsistence of the Divine Essence and perfections, distinct from each and from both, and standing in an incommunicable relation to each and to both : And as we have already argued upon the topic of the divine efficiency, so we now argue, upon the divine intelligence, that this communication, whether considered by the first to the second, or by the first and second to the third, implies no superiority or inferiority among the divine modes or persons, nor any pre-eminence in time, dignity, or nature, but only a simple distinction of order ; —all the persons having the Divine Nature, each in itself, and all being co-equal, co-essential, co-eternal, co-immense, and co-immutable, the whole

founded upon the peculiar law of the constitution and economy of the Divine Essence and intelligence; and the communication being necessary, essential, eternal, immense, and immutable, corresponding with the activity, operation, and influence, of the divine intelligence.—We need not push the argument farther, but refer to what is said on this head, in the Proposition on the nature of the divine efficiency.

A view of the relation of the divine intelligence in each of the modes.

4. Now, as the Divine Essence and intelligence subsist in distinction in the two first modes, and in union in the third, there can no farther distinction and union be found in the Divine Essence, but that already ascertained. This distinction and this union is necessary, essential, and natural, to the activity and operation of the divine intelligence: and all farther distinctions are impossible; the distinctions already found, being simple, and any other must be compound, because of the relation in which this distinction and this union stand to each other. The distinction of the two first stands in the incommunicable relation of the first communicating the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from what they do in itself: the essence, perfections,

and mode, thus communicated, constituting the second: the second stands in the incommunicable relation of being constituted the second, by the necessary, essential, eternal, immense, and immutable communication, without beginning, and without end, according to the law of the activity, energy, operation, and influence, of the divine life and intelligence, as already proved in the Proposition on the nature of the divine efficiency. And the two first stand in the incommunicable relation to the third, of communicating, in one joint, active, intelligent principle, the whole of the Divine Essence and perfections, including intelligence, that they may subsist in a mode distinct from each and from both themselves, and by this communication of the essence, perfections, and mode, constituting a third person in the Divine Essence. And the third stands in the incommunicable relation to each and to both the two first, of being constituted by this communication; which is also necessary, essential, eternal, immense, and immutable, and also founded upon the law of the constitution and economy of the activity, energy, operation, and influence, of the divine life and intelligence.—We farther refer to what is said on this head, in Proposition V.

5. Now, as these incommunicable relations of these distinct modes of subsistence, are as absolutely necessary and essential to the divine exist-

ence, and the full and perfect exercise of the divine intelligence, according to the nature of the Divine Being, within itself, as any of the divine perfections, whether natural or moral; so, the Divine Being could not be what it is, without these distinct modes of the perfect exercise of the divine intelligence; and contemplating these modes as distinct, not separate, objects in the Divine Essence, implying neither superiority nor inferiority of the one distinct object or person, to the other, and the incommunicable relations in which these distinct objects or persons stand to each other, implying no priority or pre-eminence in time, dignity, or nature, but only a priority of order, and nothing more.

And such is the law of the constitution and economy of the Divine Essence and perfections, that these three distinct objects or persons, and these incommunicable relations in which they stand to each other, are natural and necessary; these distinct objects being co-equal, co-eternal, co-immense, and co-immutable with one another, and with the existence of the Divine Essence itself, in order to the perfect exercise of the divine intelligence, and to the absolute consummation of the existence, perfection, and happiness of the Divine Being within itself, and as independent of all created beings.

And thus we demonstrate that there must be three, and that there can be neither more nor less

than three, distinct objects or persons in the Divine Essence, in order to establish the full and perfect exercise of the intelligence of the Divine Being, in the knowledge of the eternity of its own wisdom, and of all other divine perfections. And from a full and fair investigation of any of the divine perfections, it is humbly presumed, this doctrine will always appear the same.

A view of the impossibility of there being either more or less than three divine modes, objects, or persons, in the Divine Essence.

6. Whatever perfection of the Divine Essence we investigate, the modes of distinct subsistence will appear, before it is possible for us to take a full, perfect, uniform, and extensive view of that perfection in all its bearings, as far as our capacity can reach. The modes will present themselves, first, in distinction, and, secondly, in union; and after these modes, the incommunicable relations in which they stand to each other, will necessarily appear, and fix the number of these modes so exactly, that it is impossible they can be either more or less than three. We clearly perceive the first mode, necessarily constituted in personal distinction, by the economy of the Divine Essence and perfections, and communicating, from everlasting to everlasting, the whole of the Divine Essence and perfections,

according to their own law, that they may subsist in a mode distinct from what they do in itself; and this mode of the essence and perfections constitutes the personality of the second. The first and second communicating, according to the foregoing law, in one joint, active, necessary principle, that they may subsist in a manner distinct from each and from both: each implying distinction, and both implying union; and this communication being according to the law frequently mentioned, and the essence and perfections, together with this mode of distinct subsistence, constituting personality. Thus the third arises wholly from the first and from the second, and can arise from nothing else but the first and second distinct subsistences in the Divine Essence alone. Or, the first and second, in the united, simple, active principle of the divine intelligence, communicate the whole of the Divine Essence and perfections, that they may subsist in a third, distinct from each and from both themselves; and thus the third is constituted. And this communication being necessary, essential, eternal, immense, and immutable, as now represented, can neither vary nor change, any more than the Divine Nature itself can. For it constitutes a necessary and essential property of the Divine Nature, in order to the consummation of the existence and happiness of the Divine Being.

Inferences and conclusion.

7. Now, from these distinct modes of subsistence, objects, or persons, in the Divine Essence, and from the incommunicable relation in which they stand to each other, and from their number being neither more nor less than three,—we may fairly infer, that the Divine Being, by the full and perfect exercise of its own intellectual powers, fully knows the eternity of its own wisdom, and all its other attributes; and upon this principle, each mode of distinct subsistence, or distinct object or person, having all the Divine Essence and perfections subsisting distinctly, not separately, within itself, sees and knows, by its own intelligence, or perceptive powers, the whole of the Divine Essence and perfections, as subsisting distinctly, not separately, in the other mode, object, or person. And thus one mode, object, or person, is a standard to the other, and affords a comparison for the intuitive decision of the innate ideas, or for the decision of the intellectual powers of the Divine Essence, subsisting distinctly in each, and being the very same in each; each being co-equal, co-eternal, co-immense, and co-immutable, with the other; and, in all respects, the very same with the other, except distinct subsistence, in an incommunicable relation to the other.

And thus a full, absolute, necessary, and perfect discovery of the Divine Essence and perfec-

tions has been made, by the Divine Being, to itself, within its own essence, by the distinct modes of its subsistence, entirely independent of all created beings; and was so from everlasting, and will be so to everlasting, without beginning and without ending, according to the economy of the intelligence of the Divine Essence, as self-existent, active, and every way inadequate to the knowledge of itself, and to its own perfection and happiness.

8. And hence, farther, it is as plain as demonstration can make it, that the eternity, and all the other attributes of the divine wisdom, can only be fully and perfectly known to the Divine Being, by the exercise of the divine intelligence, in three distinct modes of subsistence, within the Divine Essence itself; and this can only be done, *ad intra*, by one distinct mode or person comparing itself with another, in all respects, necessarily and essentially, the very same, from everlasting to everlasting. Therefore, demonstration makes it appear, with the most legitimate, clear, cogent, and irresistible conclusions, that the divine intelligence must subsist in three, and can subsist in neither more nor less than three, distinct modes or persons in the Divine Essence, in order that the Divine Being may fully know, and perfectly comprehend, the absolute eternity, and all the other attributes of its own wisdom, intuitively. And thus the eternity of the Divine Essence and perfections can only be known by the Divine

Being itself, according to the doctrine of three distinct modes or persons, co-equally, co-eternally, co-immensely, and co-immutably, subsisting in the Divine Essence, standing in an incommunicable relation the one to the other; and, by direct consequence and conclusion, the active operation of the perfect, absolute, and ever-living intelligence of the Divine Being, can only be demonstrated on the same principle.

According to this principle, both the modes of distinct subsistence, and the order of the incommunicable relation in which they stand to each other, and the activity, energy, operation, and influence of the divine perfections, and the efficiency and the intelligence of which we have treated, should be all kept under the view at once. For whatever is true concerning the distinct subsistence of the divine efficiency, is equally true concerning the distinct subsistence of the divine intelligence; and whatever is true concerning the distinct subsistence of the divine modes or persons, is equally true concerning both; and thus the Divine Essence and perfections, and persons, and efficiency, and intelligence, subsist in three distinct modes, necessarily, essentially, eternally, immensely, and immutably, in an incommunicable relation the one to the other; which relation can neither vary, change, nor cease, more than the Divine Being itself can.

* See Note F. on the preceding Proposition.

PROPOSITION VII.

PROVING THE DOCTRINE FROM THE EXERCISE OF THE DIVINE INTELLIGENCE, IN THE KNOWLEDGE OF THE IMMENSITY OF THE DIVINE GOODNESS, AND ALL OTHER DIVINE PERFECTIONS.

[The Divine Mind cannot know its own immensity, if it subsist in one mode only—A brief explanation of the intelligence of the human mind—A comparison between the exercise of created and uncreated intelligence—The modes must subsist in personality—A view of this, two ways—A view of the equality of the distinct modes of subsistence, or persons, in the Divine Essence—The exercise of the divine intelligence never had a beginning, and never will have an end—The impossibility of more than three persons—Another method of demonstration.]

1. HAVING investigated the intelligence of the Divine Mind, with respect to the full and perfect knowledge of the *eternity* of its own wisdom, and having, it is hoped, clearly and satisfactorily proved, that this knowledge can neither be reasonably conceived nor imagined to be upon any other principle than that of the subsistence of the Divine Essence in three, and in neither more nor less than three, distinct, not separate, modes or persons,—we shall now attempt to prove the same doctrine, by the investigation of the intelli-

gence of the Divine Mind, with respect to its knowledge of its own immensity.

A similar train of reasoning to that already laid down, with proper variations, will prove no less clearly, that, as far as we can understand, it is impossible for the Divine Being to know the immensity of its own goodness, and of all its other perfections, if there be but one, and can be no more than one, mode of subsistence, or person, in the Divine Essence. Arguing that there is one, and only one, we are compelled, upon this hypothesis, to consider the Divine Being as necessarily and absolutely solitary before creation and providence; and supposing it as subsisting in one solitary mode, we are not able to conceive how it could know the immensity of its own goodness. We have already shewed in what sense we are to understand the reasoning which ascends from the creature to the Creator: and we fully admit, that there can be no absolute comparison between the created and the uncreated mind; yet, as the perfections of the created intelligent being are derived from the uncreated, they afford us a ray by which we may venture to glance at those uncreated perfections, in all their boundless and unlimited extent and glory.

Now, intelligence is surely a very high and distinguishing perfection inhering in the created mind. By it, the created mind is conscious of

its own thoughts, and all their inward operations: by it, the created mind receives notices, influences, and communications, from without, and obtains what knowledge it has of immensity.

When observing the way by which the human mind arrives at the notion or idea of immensity, we perceive that it is by the exercise of its intellectual powers, making comparisons, and stretching its efforts, from one attainment to another. All experience proves this, and all abstract researches upon the subject confirm this experience.

Now, we venture humbly to presume, that, as intelligence is an essential perfection of the created mind, there must be a perfection necessarily and essentially inhering in the uncreated Mind, answering to this, and every way corresponding to the whole extent of the Divine Essence, and the other divine perfections. For we argue, as we have already done, that the Divine Being may withhold a perfection from the creature, which may be necessarily and essentially inhering in the Divine Essence: but it is absolutely impossible, even for omnipotence, to bestow upon the creature a perfection which is not necessarily in itself. We therefore argue, that the Divine Mind possesses underived intelligence, as a necessary perfection. But though we plead, that intelligence is a perfection, necessarily inhering in the Divine Essencé, we do not presume

to argue, that the Divine Mind exercises its intellectual or perceptive powers, in the knowledge of its own immensity, by laborious efforts, in all respects the same way, that the created mind does: we only plead, that, as the created mind exercises its intellectual powers upon external objects, in arriving at the knowledge of immensity, the Divine Mind exercises its intellectual powers, according to its nature, by one mode toward another, subsisting in a mode distinct, not separate, from the mode immediately exercising the divine intelligence, in the knowledge of the divine immensity.

2. And supposing the divine intelligence, by its exercise in one mode distinct from another, to comprehend self-knowledge; and keeping self-knowledge, as our present subject, in view, we have no other way of ascertaining, upon rational principles, how the Divine Being can know its own immensity, but by one mode or person in the Divine Essence exercising the divine intelligence upon another, distinct, not separate, from itself; and possessing the whole of the Divine Essence and perfections, as well as itself. In this view, we can reasonably perceive how these modes can exercise the divine intelligence reciprocally, and thereby have a perfect knowledge of the immensity of the divine goodness, and all other perfections.

Now, if there be one, and only one, mode of

subsistence, or only one person, in the Divine Essence, it is absolutely impossible that ever another mode, distinct from that one, can be found; and it is absolutely impossible for that one to exercise its intellectual or perceptive powers in any way but that of consciousness alone; and not being able to exercise these powers upon a mode or object in distinct subsistence from itself, and every way equal to itself, it could never arrive at the knowledge of the immensity of its own goodness, and all its other perfections. We may reverently presume, that even omniscience itself could not do this.

3. The Divine Being cannot compare itself with the created being: this is impossible, as already shown; for no standard or comparison could hold here. The creature is but of yesterday: the Divine Being is necessarily existent, independent, and eternal. And the divine immensity must have been as perfect before creation and providence, as it has been since; and would be as perfect as it now is, were creation and providence for ever struck out of existence. And the Divine Being must have known its own immensity before creation and providence began, as perfectly as it does since, and as it ever will. And upon the hypothesis of only one mode of subsistence, or only one person, in the Divine Essence, it is absolutely impossible for us reasonably to conceive or imagine, how the Divine

Being could know its own immensity, unless we should suppose, as has been already done, that it could make a circuit around itself, wholly exterior to itself; and this would argue the divisibility of the Divine Essence, which is unreasonable and absurd. This would be immensity, in one simple mode of subsistence, encompassing immensity; the very same mode of that which is infinite, encompassing itself,—which is a direct contradiction, and absolutely impossible.

4. Still, however, we must suppose, that the Divine Being knows itself, and this can never be upon the hypothesis of only one single mode of subsistence. There must, therefore, be distinct modes of subsistence in the Divine Essence, by which one mode can see and know itself in another, and compare itself with another. And this is absolutely impossible upon any other principle than the doctrine of the Trinity, which proves, that the Divine Essence and perfections must subsist in three distinct modes or persons. This principle removes all difficulties, and presents a way of demonstration to the truth of the doctrine; fully satisfies the most rigorous investigation, by fair and legitimate inductive reasoning; and corresponds exactly with revelation.

5. Take for an example the divine goodness,—and suppose this goodness, according to the foregoing law of the Divine Nature, subsisting distinctly, not separately, in two modes or persons

in the Divine Essence : And suppose these modes or persons subsisting in an incommunicable relation to one another ; then we must suppose that, in one mode or person, the divine goodness subsists distinctly, not separately, from that in which it subsists in another : And suppose each of these modes or persons having the whole of the divine goodness subsisting in itself, in a manner distinct from that which it does in the other ; and supposing each standing in an incommunicable relation to one another ;—in this view, we perceive the divine goodness, together with the Divine Essence and perfections, distinguished, and distinguished only, not separated, in personality. And as the Divine Essence is simple, uniform, and indivisible, and the divine goodness the very same, subsisting in distinct personality, according to the economy of the Divine Essence and perfections ; the Divine Nature must partake of each and of both these distinctions equally ; and it clearly follows, that so does the divine goodness. And, partaking of each and of both, it can only do so in personality : distinction implies two, and union implies one. Thus, in personality, there must necessarily and naturally arise a third mode of the subsistence of the Divine Essence and perfections, or a third person.

Or, which is the very same, the Divine Nature subsisting in distinction, and partaking wholly of that distinction, in each and in both the modes

of distinction, it must necessarily and naturally partake of each and of both, equally, and thus subsist in a mode distinct from each and from both the other two, and stand in an incommunicable relation to each and to both.

Or, we may say, with equal truth, and force of reason, that as we perceive the Divine Essence must subsist in two distinct modes, and this Essence being simple, uniform, and absolute, and the divine intelligence, as well as goodness, being active and operative in its principle,—these two distinct modes communicate, in this simple, active principle, the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from each, and stand in an incommunicable relation to each; and the Essence, perfections, and mode, thus communicated, constitute personality; and thus we perceive a third mode of subsistence, or persons, in the Divine Essence: so that there are three, and there can be neither more nor less than three, distinct modes of subsistence, or persons, in the Divine Essence, standing in an incommunicable relation to each other. And these distinct modes of subsistence, or persons, are as necessary to the existence, perfection, and happiness of the Divine Being, as any of the divine perfections are; and constitute the absolute consummation of the Divine Being.

A view of the equality of the distinct modes of subsistence, or persons, in the Divine Essence.

6. These modes are constituted, necessarily and essentially, by the peculiar law of the constitution and economy of the activity, energy, operation, and influence, of the life, intelligence, moral excellence, and efficiency, of the Divine Essence and perfections: therefore these modes or persons have neither superiority nor inferiority among themselves; nor is the priority which we observe in reasoning, a priority of time, of dignity, excellence, or nature, but merely a priority of order; each mode or person being co-essential, co-equal, co-eternal, co-immense, and co-immutable, in all respects, with the other: the whole subsisting distinctly, not separately, by the necessary law already mentioned, in order to the exercise of the divine intelligence, in the knowledge of the immensity of the divine goodness, and in order to the self-existence, perfection, and happiness of the Divine Being.

7. Now, upon the principle of the doctrine of the Trinity, we can demonstrate, and reasonably conceive, how the Divine Being can know the immensity, and all the other attributes of its own goodness, according to its own nature; for, each of these modes or persons, subsisting distinctly, in an incommunicable relation to the other, by

the exercise of the divine intelligence, sees, if we may so speak, and knows the whole of the Divine Essence and perfections, both natural and moral, as subsisting in the other, and partaking of the same nature as subsisting in itself; the goodness of the Divine Nature subsisting in each, in all its absolute immensity. And thus objects or persons are found in the Divine Essence, upon which, each mode or person can exercise the divine intellectual or perceptive powers, in the full and perfect knowledge of the divine perfections, natural and moral; or a comparison can be found in the Divine Essence, upon which, each mode can intuitively know the whole divine perfections, natural and moral. Each of these modes or persons, necessarily, mutually, and reciprocally beholds itself in the other, and that, according to the peculiar law of the constitution and economy of the Divine Essence and perfections, consistent with the full and perfect exercise of the divine intelligence, and consistent with the consummation of the very existence, perfection, and happiness of the Divine Being.

The exercise of the divine intelligence never had a beginning, and never will have an end.

8. There never was a time when the exercise of the divine intelligence, by these distinct modes of subsistence in the Divine Essence, began ;—

there never will be a time when it will end: it is co-equal, co-eternal, and co-immense, with the existence of the Divine Essence and perfections themselves; and arises, necessarily and essentially, out of the peculiar law of the constitution and economy of the activity, energy, operation, and influence of the divine life, intelligence, moral excellence, and efficiency of the Divine Essence, as subsisting in these distinct modes.— And it is just as absolutely necessary and essential to the Divine Being, as it is to exist. And it is as necessary for each of the divine distinct persons to exercise the whole of the divine intellectual or perceptive powers, to see and to know the whole of the divine goodness in the other, and in itself, mutually, reciprocally, co-equally, and co-eternally, in order that the Divine Being may have a full and perfect knowledge of the immensity of its own goodness,—as it is for the Divine Being to exist.

9. And reason, carefully investigating the divine goodness on the foregoing principles, clearly perceives, that it subsists in the first mode or person, in a manner distinct from that in which it subsists in the second, in all its immensity, and stands in an incommunicable relation to the second; and reason, surveying the divine goodness, as subsisting in the second mode, discovers, that it subsists in a manner distinct from what it does in the first, and stands in an incommuni-

cable relation to the first. And because the Divine Essence is simple and indivisible, reason, pursuing this subject of the divine goodness, according to the foregoing laws, as subsisting distinctly in each of these two first modes, discovers, that the Divine Essence must partake of each and of both these modes of subsistence; and, partaking of each and of both, it must do so in personality: distinction implies two, and union implies one. Thus, in personality, a third mode or person must necessarily and essentially arise in the Divine Essence, subsisting in a manner distinct from each and from both the other two, and must stand in an incommunicable relation to each and to both.

All this appears every way consistent with reason, and points out that there must be three, and that there can be neither more nor less than three, divine persons in the Divine Essence. For besides this third mode or person, there cannot possibly arise any other in the Divine Essence.

The impossibility of more than three.

The second person necessarily and essentially arises in the Divine Essence, as well as the first, according to the law already mentioned; each being co-essential, co-equal, co-eternal, and co-immense, in the Divine Essence; or, according to the foregoing law, which is absolutely neces-

sary to the very existence of the Divine Being, because it is a peculiar perfection of the Divine Essence—the first, being necessarily constituted, consistently with real distinction of personality, by necessarily communicating the whole of the Divine Essence, together with the whole of the divine intelligence and goodness, in all immensity, thereby constitutes the second. Now, it is plain, that the first could communicate no more than the whole of the Divine Essence and perfections, natural and moral; for more there cannot be in the Divine Being: and it could communicate no less, except the Divine Essence were divisible, which is impossible: and it is equally plain, that as the Divine Essence and perfections are distinguished in the first and second persons, and as the Divine Essence is simple and indivisible, it must partake of this distinction, which is necessary and natural to itself, and if it naturally partake of this distinction, it must do so in personality, for the distinction consists of nothing but personality; and the essence naturally partaking of this distinct personality, or distinct modes of subsistence, a third person must naturally, necessarily, and essentially arise in the Divine Essence.

Or, the first and second naturally and necessarily communicating, according to the foregoing law, in one joint, active principle, the whole of the Divine Essence and perfections, together with

the whole of the divine intelligence and goodness, in all their immensity, and by this communication naturally and necessarily constituting a third, they could communicate no more : for what can be more than eternity, immensity, and immutability ; and they could communicate no less, except the Divine Essence were divisible, which is absolutely impossible.

And as *one person* could communicate neither more nor less, and as the *two persons* could communicate neither more nor less, and as this communication, by the two, is in one joint, absolute, active principle, and by this communication the Divine Essence and perfections subsist distinctly in the third, from that in which they do in each and in both the first two, a final union, if we may so speak, of personality is necessarily, essentially, and naturally established in this third person ; and a final or eternal close, or termination, if we may so speak, is put to all farther communication of the Divine Essence and perfections in this third : so that the third could not communicate the Divine Essence and perfections by itself, nor could it join in the very same principle with the two first ; that principle being absolutely united in itself, in personality, in the third, all farther communication of the Divine Essence and perfections is for ever sealed, and shut up.

Another method of demonstration.

10. It will be observed, that we have all along proved that the principle of the communication of the Divine Essence and perfections, is founded upon the peculiar law of the constitution and economy of the Divine Essence and perfections. According to this law, communication must begin by some of the persons, and that by whom it begins, we call the first. And it is evident, that this mode or person can neither communicate itself, nor be communicated by another, without being destroyed, because it is the source or origin of communication itself. And it is to be observed through the whole of this reasoning, that that which is communicated, cannot be communicated again, without destroying the person constituted by the first communication.—Now, if the communication of the Divine Essence and perfections, which constitutes the third mode or person, were made either by the first or by the second, individually, it is plain there might be a communication to a fourth also: but after the communication by the first, which constitutes the personality of the second, this is impossible; for after that communication, the Divine Essence and perfections must necessarily and naturally subsist in distinction. Therefore it is absolutely impossible that any other communication of the essence and perfections could be made by one

person individually, and without regard to the other, without destroying that other. For notwithstanding the communication by the first, the essence and perfections are the very same in the second, that they are in the first. They are in no respect different, except in the distinct mode of subsistence. Therefore whatever perfection is exerted or manifested by the one, is also exerted or manifested by the other, equally at the very same time. For example, we suppose intelligence,—and as the divine intelligence is the very same in each, and in all respects the very same, except the distinct mode of subsistence,—if it be exercised or manifested at all, according to its own nature, it must be by each and by both, at the very same time, in communication; and this necessarily constitutes a third mode of the subsistence or personality of the divine intelligence, constituted by partaking of personality from each and from both the other two, and comprehending personality in union, in one distinct mode of subsistence.

And after this necessary communication by each and by both the two first, which constitutes the personality of the third, it is absolutely impossible that any other communication could take place, without destroying this union of personality in the third; and if you destroy this union of personality in the third, you destroy the third person entirely; and if you destroy the

third person, you destroy the Divine Essence and perfections entirely, which is impossible to be admitted, because it is absurd, and contrary to all reason. While we contemplate personality as distinct, in the two first, we perceive it possible, and even natural, to be united in the third; but after we contemplate it as necessarily united in the third, it is also absolutely impossible for us to conceive, how that which is necessarily and naturally united, eternally, immensely, and immutably, could be separated; for if it be separated, it must be separated eternally, immensely, and immutably, and thus the *union* and *separation* would destroy each other completely: and without a separation, there could be no communication to a fourth. It is, therefore, as clear as demonstration can make it, that there can be no communication of the Divine Essence and perfections made, so as to constitute a fourth mode of subsistence, or person, in the Divine Essence, without entirely destroying the Divine Being altogether, which is the height of absurdity; therefore, there must be three, and there can be neither more nor less than three, divine persons in the Divine Essence.

And thus we prove and demonstrate, that it is as absolutely necessary for all communication of the Divine Essence and perfections to terminate and cease for ever in the third person, as it is for the Divine Being to exist. And this termina-

tion, and final close of all communication of the Divine Nature in the third, presents us with a view of the Divine Being, as subsisting in three distinct modes or persons; the very same doctrine which revelation teaches, and which the holy Scriptures call the Father, the Son, and the Holy Ghost. And demonstration proves, that these three are one God, the same in substance, equal in power and glory. And the divine intelligence, necessarily subsisting in each of these modes, and necessarily exercised by each of them, according to its own nature, sees and knows, if we may so speak, the divine goodness, in all its immensity, in the other, mutually, reciprocally, co-equally, co-eternally, co-immensely, and co-immutably, by the necessary law of the Divine Essence and perfections. Hence it is as evident as demonstration can make it, that the Divine Being, by the exercise of its own intellectual or perceptive powers, intuitively knows its own goodness, in all immensity, and all the other divine perfections, natural and moral, in the fullest extent of the Divine Nature; and the excellency, the majesty, and the glory of its own being, only on the principle of the doctrine of the Trinity.

11. And hence, as all the knowledge of a created being is derived from the Creator, so all the knowledge of the uncreated Being is derived from the source of its own internal self-sufficiency,

which is every way adequate to its own being, perfection, and happiness. So that, whilst the intelligence of the created mind is the great medium of its knowledge and enjoyment, the intelligence of the uncreated and necessarily-existent Mind, is the only medium of the divine knowledge and enjoyment, arising entirely from the ineffable source of the Divine Essence and perfections, as subsisting in three distinct modes or persons.

12. Hence we may venture to presume, with due caution, that the ideas of the Divine Mind, or the intelligence of the Divine Being, by which it fully and perfectly knows itself, are necessary, innate, eternal, immense, and immutable, upon the principle of the doctrine of the Trinity only; and, with due respect to the reader, it is humbly presumed, that it is not possible for human ingenuity to represent the Divine Being as necessarily and perfectly knowing its own perfections, natural and moral, in all the extent of their uncreated glory, upon any other principle.

In a review of all that has been said on this Proposition, it will be observed, that we have rested the whole force of reasoning and argument upon the peculiar and necessary law of the constitution and economy of the activity, energy, operation, and influence, of the divine life, intelligence, moral excellence, and efficiency, of the divine perfections, as necessarily inhering in the

Divine Essence, and constituting the different distinct modes or persons, by communication; and upon the modes thus constituted, and the incommunicable relation in which they stand to each other, in distinct personality,—and upon the distinct personality,—we have rested the whole weight of the reasoning and arguments proving that there must be three, and that there can be neither more nor less than three, divine persons in the Divine Essence. The necessary and natural activity of the divine perfections inheres also in the Divine Essence; and upon this natural and necessary activity, the whole arguments and reasoning of the communication of the modes are rested; and upon the modes, as comprehending the essence and perfections, the reasoning and argument supporting the personality, are rested; and upon the distinction and union of the personality, the reasoning and arguments are rested, which support the impossibility of a fourth person in the Divine Essence; and thus the whole reasoning is linked together, and forms a connected chain, that refuses to be broken, or separated.*

* See Note G. on the preceding Proposition.

PROPOSITION VIII.

PROVING THE DOCTRINE FROM THE EXERCISE OF THE DIVINE INTELLIGENCE, IN THE KNOWLEDGE OF THE IMMUTABILITY OF THE DIVINE VERACITY, AND ALL OTHER PERFECTIONS.

[Identity in the created mind, and immutability in the uncreated, corresponding—The created mind cannot know itself perfectly, for want of a source of self-knowledge within itself—The Divine Mind cannot know its own immutability, if it subsist in one mode only—The Divine Essence must subsist in distinct modes, in order that the Divine Being may know its own immutability—This exemplified by the divine veracity—A brief view of the distinct modes, objects, or persons—The necessity of subsisting in three distinct modes or persons in another view—None of the divine persons can by itself communicate the Divine Essence and perfections twice, without destroying the other, or itself, or both.]

1. IN farther directing our researches into the natural and moral perfections of the Divine Being, we shall find the same doctrine fully established, by reasoning upon similar principles with respect to the divine immutability.

Perhaps it may be lawful, and consistent with metaphysical accuracy, to suppose, that *immutability* in the uncreated Being, and *identity* in the created being, are similar. Since identity is an essential perfection of the created mind, and

necessary to its constitution, as being the same, both in this life, and that which is to come. If, therefore, identity be an essential perfection bestowed upon the created mind by the Divine Being, we may, with the strictest accuracy of reasoning, infer, that there must be a perfection necessarily inhering in the Divine Mind, corresponding to it ; which perfection can be no other than immutability. And that this must be so, is undeniably evident, because the divine self-existent Mind, the great First Cause of all things, must necessarily possess all perfection ; and because the Divine Being may withhold from the created being a perfection which is necessarily inhering in the Divine Essence, but can bestow no essential perfection upon the created being, which it does not necessarily and essentially possess in itself. There must, therefore, be immutability in the uncreated Mind, as a necessary and essential perfection.

2. Now there is no way by which a created mind can come to the knowledge of its own identity, but by memory and comparison ; and were there but one created mind in the universe, and that one mind had existed ten thousand years, it could never come to the knowledge of its own identity, because it could not exercise its own intellectual powers upon itself, in the way of self-knowledge. But if that created mind were so constituted, as to subsist in more distinct

modes than one, it could arrive, with certainty, at the knowledge of its own identity, did it subsist in three distinct, not separate, modes; because it would then have a source of self-knowledge within itself. But, as by its present constitution, it can subsist in one mode only, it has not a source of self-knowledge entirely within itself; therefore it can only arrive at the knowledge of its own identity by memory exercised in comparison.

3. Now, by the fairest induction that we can form, and clearest inference that we can draw, if the Divine Mind subsist in one single mode only, and can subsist in no more than one, we presume, upon this hypothesis, to affirm, that it cannot know its own immutability. How is it possible that it could? It could not be by memory: it could not be by comparison: it could not be by these united. Where could memory begin? where could it end, in that which is necessarily immutable? It could not be by comparison with things external to itself, which has been already proved. For what can be external, in a certain sense, to that which is necessarily immense? Nothing. There can be nothing external to that which is infinite. And, in the way of comparison, there can be none between that which is uncreated, and that which is created. This is absolutely impossible. How then shall we suppose, upon the hypothesis of only one

mode of the subsistence of the Divine Essence, that the Divine Being really could know its own immutability. It is impossible for the created intellect, however improved, either to conceive, imagine, or explain this. All that the created mind can do in such researches, upon this hypothesis, is only to ascertain the existence of the Divine Being. But how to account for the way in which that Being knows itself, upon this hypothesis, the created mind has no capacity. All that it can do, after ascertaining the necessary existence of the Divine Being, the great First Cause, is to stand amazed at the discovery; quite overwhelmed with the view of some of the divine attributes, discoverable by a process of reasoning from the effect to the cause. And after the discovery of the Divine Being, and some of the divine perfections, in this way, the created mind must conclude, that the Divine Being must be absolutely complete in all natural and moral perfections, and necessarily and absolutely happy in itself; and that as much so, before creation and providence, as since; and that it would still be as much so as it now is, were the whole universe for ever extinct.

4. And surely we must conceive it as contributing to the divine enjoyment, that the Divine Being should know itself perfectly; and, of consequence, that it should know its own immutability, as well as all the other perfections of the

Divine Essence, both natural and moral. And as no created being can understand how this can possibly be, upon the supposition of only one mode of the subsistence of the Divine Essence and perfections; and as reason still argues that it would contribute to the divine enjoyment, for the Divine Being perfectly to know itself; and that this perfect knowledge of itself must exist upon the principle of distinct objects of comparison; and as these distinct objects cannot be found, nor this comparison be made, with any objects external to the Divine Being;—therefore, these distinct objects, and this comparison, must necessarily be found within the Divine Essence itself. Hence it is only, *ad intra*, that we can look for the real source, and the perfect exercise, of the divine knowledge. And it is only upon the principle of the Divine Essence and perfections subsisting in more modes than one, by an incommunicable relation of one of these modes to the other, that we can reasonably account for the possibility of these distinct objects as a standard of comparison, *ad intra*. And this is the only way we can possibly conceive or imagine, that the Divine Being perfectly knows its own immutability.

5. According to this reasoning, there must be more distinct modes of subsistence, or persons, than one, in the Divine Essence, otherwise the Divine Being could not perfectly know its own

immutability. And if there be more distinct modes than one, of the subsistence of the Divine Essence and perfections, this can only be, upon the principle of communication, already so undeniably established. This is the very same as to say, that one distinct mode of the subsistence of the Divine Essence and perfections, being itself constituted by the foregoing law, necessarily and naturally communicates the whole of the Divine Essence and perfections, that they may subsist distinctly, not separately, from that in which they do in itself: and thereby, naturally and necessarily, from everlasting to everlasting, constituting a second person, standing in an incommunicable relation to itself. And as the Divine Essence and perfections must subsist in distinct modes, and as the Divine Nature is simple, uniform, and indivisible, it must partake of each and of both these distinct modes; and, partaking of each and of both, it must do so in personality, because the distinction is in nothing else but personality. And if it do so in personality, distinct from each and from both, there must subsist in the Divine Essence a third mode or person, having in itself the whole of the Divine Essence and perfections, subsisting in a mode different from what they do in each and in both the two first, and standing in an incommunicable relation to each and to both the two first: Or, by another mode of reasoning, we say,—as there

must be two distinct modes or persons, and as the Divine Essence must be simple, uniform, and absolute, in the activity and energy of its own nature, in life, intelligence, moral excellence, and efficiency, according to the law of these, the two first modes, in one joint, active principle, must equally communicate the whole of the Divine Essence and perfections, that they may subsist in a mode distinct, not separate, from what they do in each and in both themselves, and standing in an incommunicable relation to each and to both; and this communication, which never had a beginning, and never can have an end, according to the law already mentioned, constitutes a third mode or person.

6. Now, it is upon the principle of these three distinct, not separate, modes of the subsistence of the Divine Essence and perfections, or these three distinct objects or persons, that the Divine Being can exercise its own intelligence, in fully and perfectly knowing its own immutability; and it must be remembered, as already stated, that this does not imply any inequality among these divine persons, in any way whatever; but it argues, that it is as necessary and essential for the Divine Essence to subsist in these three distinct modes or persons, as it is for the Divine Being to exist. And the priority here mentioned, is not a priority of time, of dignity, or of nature, but only a priority of order; and by the exercise of

the divine intelligence in this order, the Divine Being knows its own immutability perfectly.— Suppose the divine veracity as the example upon which the distinct modes of subsistence, objects, or persons, exercise the divine intelligence;— upon the principle of three distinct modes of subsistence, objects, or persons, in the Divine Essence, the one mode, object, or person, distinct, though not separate, from the other; and seeing and knowing the divine veracity to be the same in the other that it is in itself, absolutely, simply, and invariably; and this act of the exercise of the divine intelligence seeing and knowing itself, being essential and necessary to the existence of the Divine Being: Of consequence, this seeing and knowing the divine veracity, by one mode of subsistence, or by one person in another, never had a beginning,—never will have an end, —never will have limitation,—never will cease; but is commensurate, in all respects, with the Divine Essence and perfections. From this, at once, we discover a way by which we can conceive of the Divine Being, as perfectly knowing its own immutability, and that upon the fairest, most satisfactory, most cogent, and convincing train of reasoning and argument. For each of these divine modes, objects, or persons, seeing and knowing the divine veracity, in its absolute and perfect immutability, in the other, and in itself, mutually and reciprocally, by the law of the

activity, energy, and influence, of the constitution and economy of the Divine Essence and perfections, the intelligence of the Divine Being is exercised in the fullest and most perfect knowledge of its own immutability; and upon no other principle than this are we able to conceive, how the Divine Being can know its own immutability.

7. Either, then, the Divine Essence and perfections must, necessarily and essentially, subsist in three distinct modes, objects, or persons, necessarily standing in an incommunicable relation the one to the other, or we are not able to conceive how the Divine Being can know its own immutability.

And it is equally plain and evident, as we have already proved, and shall, in another method, shortly prove again, that as there must be three, so there can be neither more nor less than three, distinct modes, objects, or persons, in the Divine Essence; and that these three subsist distinctly, not separately, and in an incommunicable relation to each other, as necessarily as the Divine Being itself exists.

A brief view of the distinct modes, objects, or persons.

The first mode has all the Divine Essence and perfections, together with the immutable veracity subsisting in itself, in the distinction of personal-

ity, and stands in the incommunicable relation of the first in order.

The second, being necessarily, naturally, and eternally constituted, by the communication of the whole of the Divine Essence and perfections, together with immutable veracity, from the first ; and the second, being thus naturally and necessarily constituted, subsists in the distinct and incommunicable relation of the second in order.

And by reason of the unity and indivisibility of the Divine Essence, because these two distinct modes necessarily stand in this incommunicable relation to each other, and the Divine Essence partaking of that distinct subsistence in relation, there must, necessarily, essentially, and eternally, arise a third mode or person, partaking of personality from each and from both the two first ; and standing in an incommunicable relation to each and to both, and having all the Divine Essence and perfections, together with immutable veracity, subsisting in itself, and standing in the incommunicable relation of third in order : Or, proving the fact by another method of reasoning, upon the principle of the peculiar law of the constitution and economy of the activity, energy, and operation, of the Divine Essence and perfections ;— the first and second modes or persons, in one joint, active principle, communicate the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from that in which

they do in each and in both themselves. Now, we may observe, that no one of the two first, by itself, could communicate the whole of the Divine Essence and perfections to the third; the active principle being the very same in both, though distinct in the order of subsistence, can neither be exercised by the first, nor by the second, individually. If the principle act or operate at all, it must be by each and by both alike: and if it operate at all by each and by both alike, this operation must constitute a third mode or person, and farther it cannot go in personality. It may be farther observed, that the second cannot recommunicate back to the first, without destroying itself, which is impossible; and it is equally certain, the third cannot recommunicate back to the first and second, nor to either, nor to both, without destroying itself, which is impossible. In the two first, the personality of the Divine Essence is in distinction: in the third, this distinct personality of the Divine Essence is in union; and simple distinction, and simple union, constitute all the modes of distinct subsistence in the Divine Essence, and is all that the human mind can conceive, consistent with reason; for this third unites in itself the distinction which subsists between the two first, and thus necessarily, essentially, and naturally closes, and shuts up for ever, all farther communication of the Divine Essence and perfections.

And these distinct modes, and these incommunicable relations, are necessary and essential to the existence, perfection, and happiness, of the Divine Being; and by them the intelligence of the Divine Being is exercised, necessarily and naturally, without beginning and without end, in the perfect knowledge of its own immutable veracity, entirely independent of all created beings.

8. Hence, as it is impossible, upon the hypothesis of one mode of distinct subsistence only, in the Divine Essence, to discover, either *a priori*, or *a posteriori*, that the Divine Being has a full and perfect knowledge of all its own natural and moral perfections, so it is equally impossible, *a priori*, to prove, that the works of creation and providence are the effects of an intelligent First Cause. And hence it undeniably follows, that all reasoning and arguments, *a posteriori*, proving the Divine Being to be intelligent, ought to be considered, each and every one in particular, as clearly supporting the doctrine of the Divine Essence and perfections, to be, necessarily and essentially, subsisting in more distinct modes than one, and that these distinct modes or persons stand in an incommunicable relation the one to the other, so that they can be neither more nor less than three. For intelligence can act in no other way in the Divine Essence, as far as we know, either in volition or operation, according to the nature of the Divine Being;

for intelligence must act according to the nature of every being possessed of it ; and if so, it must act in the Divine Being, upon the principle of the doctrine of the Trinity, because the Divine Nature subsists in three distinct modes or persons, as already clearly demonstrated. If the Divine Essence be a necessary principle of spiritual life, that life must be intelligent, for all created life is more or less so ; and the divine life must be every way absolute, perfect, independent, and adequate to its own existence, perfection, and happiness ; and must, therefore, necessarily and essentially, possess intelligence, according to its own nature ; for intelligence is derived from the nature, and knowledge is derived from the intelligence, of every being possessed of it. No reasoning can be more legitimate than this.

Intelligence, in some degree or other, being absolutely necessary to the existence and enjoyment of every created, animated being, created beings continue their existence by their intelligence, and enjoy their portion of happiness by external assistance or influence of one kind or other.

Now, it is not possible for us to conceive, how a created intelligent being could enjoy all the happiness of which it is capable in the present life, were there no other intelligent beings in the universe, but itself alone. And if we may sup-

pose this being, human or angelic, it could not enjoy happiness in the world to come, nor even continue in existence, without the immediate agency, influence, and support, of the Creator and Preserver of all. In such a solitary situation as we now suppose, the human soul could never arrive at the knowledge of its own powers and faculties, nor experience that happiness of which it is capable.

9. Whatever perfection we may ascribe to the Divine Being, as a necessary principle of intelligent life, every way adequate to its own existence, perfection, and happiness, contemplating it before creation and providence, we must consider it as solitary, whatever eternity, immensity, or immutability, we may ascribe to it. Still, in this view, we must consider it as alone; and if to this we add the affirmation, that it must subsist in one mode only; upon this hypothesis, no created ingenuity can conceive or imagine rationally, how it can be adequate to its own existence, perfection, and happiness, or how it can perfectly know its own unity and simplicity, and all its own perfections, natural and moral, in all their unlimited and uncreated immensity. For as is the nature, so is the intelligence, and as is the intelligence, so is the knowledge, of every being possessed of it.

Now, it is the nature of the Divine Being to subsist in three distinct modes; and according

to this nature, the divine intelligence must subsist in the same; and according to this intelligence, the divine knowledge must be underived, and exercised in three distinct modes of subsistence. Now, if any man will deny this, and affirm that the Divine Nature subsists in one mode only; that the divine intelligence does the same; and that the divine knowledge must act and operate in this one mode only,—we leave that man to the enjoyment of his opinion.

10. It is not possible that the Divine Being could know itself in the same way that created rational beings arrive at the knowledge of their own unity, powers, and faculties. For this, created minds could never do, without external influence and assistance; and surely, external influence and assistance, the independent uncreated Mind could never have. For creation and providence, with all their varieties, never could, nor ever can, contribute, in the smallest degree, at any time, either to the intelligence or knowledge of the Divine Being.

This glorious, this great, and exalted Being, must, therefore, necessarily and essentially, possess within itself, entirely independent of all created beings, the perfect knowledge of itself, of its own essence, and of its own perfections, natural and moral; and, by clear consequence, its own eternity, immensity, and immutability; and this, we venture humbly to presume, it cannot do, up-

on the hypothesis of only one mode of subsistence, or only one person, in the Divine Essence.

The necessity of subsisting in three distinct modes or persons, demonstrated in another way.

11. The Divine Essence must, therefore, in order to the full and perfect knowledge of its own perfections, natural and moral, subsist in three, and in neither more nor less than three, distinct modes or persons, standing in an incommunicable relation the one to the other. Arguing that there can be neither more nor less than three, we reason thus :—We first of all suppose the Divine Essence and perfections must constitute distinction, consistently with their nature, but according to the law of the constitution and economy of the activity, energy, operation, and influence of the life, intelligence, moral excellence, and efficiency of the Divine Essence and perfections: we clearly and fully demonstrate, that this Essence, and its perfections, must subsist in three distinct modes, in an incommunicable relation to each other. Then, after we prove, according to this foresaid law, that the first of these modes, itself being naturally constituted, must, necessarily and naturally, eternally, immensely, and immutably, communicate the whole of the Divine Essence and perfections, that they may subsist in a mode distinct

from what they do in itself, and thereby, necessarily and naturally, constitute the second mode or person, it is absolutely impossible for this first again to communicate, by itself alone, the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from what they do in itself, and in the second, and thereby constitute a third mode or person, without destroying the second. For, having once communicated all, it cannot communicate all a second time, without communicating that which has been communicated already, and thereby destroying its original mode of subsistence.—Again, after we ascertain that the second mode or person is, necessarily and naturally, eternally, immensely, and immutably constituted, by the communication from the first, it is absolutely impossible that this second, by itself, and without regard to the first, could communicate the whole of the Divine Essence and perfections, according to the foregoing law, that they might subsist in a mode distinct from that in which they do in itself, and thereby constitute a third mode or person, without destroying the first, and, by consequence, destroying itself. To communicate the source and original of communication, is entirely impossible, and contrary to reason. The first, therefore, necessarily communicating, and thereby constituting the second, cannot possibly, by itself, again communicate, and thereby con-

stitute a third. It is equally impossible that the second can by itself communicate, and thereby constitute a third, without destroying the original source of communication ; and yet, according to the foregoing law, it is absolutely necessary that communication should be continued to the very utmost extent of its own nature in the Divine Essence and perfections, eternally, immensely, and immutably. And after the distinction of the first and second, the first cannot, by itself, and the second cannot, by itself, and yet it is necessary to be done, until absolute impossibility, even for omnipotence, prevents. It therefore may, and must be done, by the first and second in one joint, active principle ; and this we have already clearly demonstrated to be the case, and consider it still as a necessary principle.—Therefore, the first and second having, according to the foregoing law, naturally and necessarily, eternally, immensely, and immutably, communicated, and thereby constituted a third mode or person, it is impossible, even for the first and second, in one joint, active principle, or in any other way, to communicate the whole of the Divine Essence and perfections, so as to constitute a fourth, without destroying the third ; for that which is communicated already, and has constituted the third, cannot possibly be again communicated to a fourth, without destroying the third, which is impossible.

Farther ; after the third is constituted, by the communication of the first and second, in one joint, active principle, it is absolutely impossible for this third, by itself, to communicate the whole Divine Essence and perfections, and thereby constitute a fourth, without destroying the first, by communicating the source and original of communication, and without destroying the second, by communicating that which has been communicated already, and, by consequence, destroying itself—all of which are absolute impossibilities ; so that no reasoning, by the mind of man, can be more clear, cogent, and conclusive, than that there must be three, and that there can be neither more nor less than three, modes of distinct subsistence, or persons, in the Divine Essence.

CONCLUSION.

Now, upon the foregoing principle, the Divine Being has the true, real, absolute, eternal, immense, and immutable source of its own intelligence and knowledge, necessarily and essentially within itself. And, upon this principle, it can see itself within itself, and know itself by itself, and that not by any temporary or terminated volition, or repeated acts of intelligence and knowledge ; but one mode of distinct subsistence, necessarily and naturally, sees and knows all that is in the other, and thereby all that is in

itself. And each of these sees and knows all that is in both, respectively, mutually, and reciprocally, and also all that is in the third. And this third, necessarily and naturally, sees and knows in each and in both the other two, and thereby in itself, respectively, mutually, and reciprocally, all the divine perfections, natural and moral, in their pure, simple, eternal, immense, and immutable extent. Intelligence being the very same in each, and in all the modes or persons, respectively and distinctly, and standing in an incommunicable relation to each other, in all volitions and operations, the nature being the same,—the intelligence the same,—the knowledge the same,—and the will the very same, in each and in all;—the divine knowledge may therefore be considered as threefold perfect, if we may so speak.

12. The divine persons must have the divine intelligence the very same in each; because the Divine Essence and perfections, both natural and moral, are the very same in each, only subsisting distinctly, not separately, and standing in an incommunicable relation to each other. Therefore, the distinct modes of subsistence, or persons, in the Divine Essence, must have a perfect knowledge of each other, and thereby a perfect knowledge of themselves respectively, and also of the whole divine perfections, in their utmost infinitude, by the intellectual influence of divine knowledge, exercised intuitively, mutually, and

reciprocally. So, in these distinct modes, and by these alone, the Divine Being fully knows, and perfectly comprehends, its own unity, its own perfections, natural and moral, its own essence, and its own personality.

From the mutual and reciprocal exercise of the divine intelligence, in the way of knowledge, by these three distinct modes of subsistence, in their incommunicable relation to each other, the Divine Being fully and perfectly comprehends within itself, both necessarily and essentially, the rational, unceasing, eternal, immense, uncreated source of its own intelligence, knowledge, and understanding, and thereby the source of its own enjoyment and happiness; and that by the necessary, eternal, and immutable law of the constitution and economy of the Divine Essence and perfections, with respect to intelligence.

We do not say that any one of these distinct modes of subsistence, or persons, ever began, or ever ended, or ever will begin or end, any energetic or operative act of the divine intelligence or knowledge. No; we affirm the rational, energetic intelligence and knowledge of the Divine Mind, to be absolutely necessary and essential to the very existence, perfection, and happiness, of the Divine Being. We use the word *act*, in this Essay, merely for want of a term to express the energy, operation, and influence, of the divine intelligence.

In these three distinct persons, respectively and unitedly, by which the Divine Being, necessarily, perfectly, and intuitively knows and understands itself, its essence, perfections, attributes, and operations, altogether independently of any creature; and this is as necessary and essential to the Divine Being, as existence itself. And we affirm, that is absolutely impossible, as far as the powers of the human mind can reach, in research and investigation, for the Divine Being to know itself perfectly, upon any other principle whatever, but that of three distinct, not separate, modes of subsistence, or persons, in the Divine Essence, standing in an incommunicable relation to each other, according to the foregoing reasoning.*

* See Note H. on the preceding Proposition.

PROPOSITION IX.

PROVING THE DOCTRINE BY THE MORAL PERFECTIONS OF THE DIVINE BEING.—THE IMMEDIATE EXAMPLE IS THAT OF GOODNESS.

[*The works of creation and providence are passed by, and the divine perfections themselves taken as the guide—Exemplified in goodness—The divine goodness could not be manifested or displayed in the whole extent of its own nature, in creation and providence, in any way that the human mind can conceive or imagine—If it be not manifested or displayed, according to its own nature, the Divine Being must be imperfect—It must, therefore, be manifested or displayed in the Divine Essence itself—It cannot be manifested in the Divine Essence itself, upon the principle of one mode of subsistence only—Therefore there must be a Trinity of persons in the Divine Essence—One divine person must necessarily communicate the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from what they do in itself, and thereby the personality of a second is constituted—This is entirely according to the economy of the Divine Essence and perfections.*]

1. HAVING surveyed the natural and moral perfections of the Divine Being, so far, and found, by a careful and rational investigation, that by them we can demonstrate, in the most cogent and convincing manner, that there must be three, and that there can be neither more nor less than three, distinct modes of subsistence, or

persons, in the Divine Essence, standing in an incommunicable relation the one to the other, in order that the Divine Being may be absolutely perfect, independent, and happy, in itself, and also may fully and perfectly, in all respects, know itself;—we come now to survey that excellence which we have so often quoted, as it is manifested in the moral perfections of the Divine Being; more particularly, to see whether, by the nature of these perfections, we can demonstrate the same truth; and, if so, then more fully to establish the foregoing theory, that the doctrine may appear still more clear, more satisfactory and convincing.

2. In attempting to explore the momentous and interesting subject of a Trinity of persons in the Divine Essence, we lay it down as a fundamental principle, that we must keep steadily in view the peculiar law of the constitution and economy of the activity, energy, operation, and influence, necessarily inhering in the life, intelligence, excellence, and efficiency, of the essence and moral perfections of the Divine Being.—And while we must never lose sight of these, we must rise, as far as possible, above the imperfect hints, and superficial views, of the doctrine, discoverable by general speculation on the works of creation and providence; and then endeavour, with the most careful attention, and steady perseverance, to lay hold of the divine moral perfections themselves, as the only certain, direct, and un-

erring guide to such rational and demonstrative conclusions, as finite capacity is enabled to ascertain, by the cautious and laborious efforts of abstract reasoning.

The goodness of the Divine Being, considered as a necessary and essential moral perfection of the Divine Essence, affords us very ready assistance, in the important and sacred pursuit, both of discovering, and satisfactorily ascertaining, a Trinity of persons in the Divine Essence. And as goodness is an essential perfection of the Divine Essence, considering it as a moral perfection of the Divine Being, it must be every way as eternal, immense, and immutable, as the Divine Essence itself. This is evidently plain from the necessary and essential connection of a moral Essence, and one of its essential perfections.

3. After the most careful research, and the most extensive survey, of this divine moral perfection, as exhibited to our investigation by the knowledge we have of the Divine Essence, we clearly perceive that, in its own nature, as a moral excellence, it must be active, energetic, operative, and influential; for morality, in its very nature, must be considered as operative, and must be exercised by a moral agent,—otherwise, we are not disposed to call it morality.—And if it be exercised by the moral creature, how much more perfectly must it be by the Creator? This moral perfection must also be consi-

dered as corresponding to the Divine Essence, in eternity, immensity, and immutability. And we farther perceive, from a careful consideration of the infinitude of the Divine Essence, as being eternal, immense, and immutable, that the whole works of creation and providence, in all their bearings, as far as we are able to trace them, and in all the extent we may incline to suppose them to possess, however great, however numerous, however often they may be repeated, do, by no means, afford us a full and perfect discovery of the absolute, boundless, and unlimited manifestation or display of the divine goodness, in all the complete and perfect extent of the eternity, immensity, and immutability of its own nature. And if creation and providence could really and truly exhibit it in such a view, then the Divine Being must, necessarily and essentially, be imperfect.

Because creation and providence, considering them in their very utmost extent and variety, however far we may incline to stretch the view, or however numerous we may suppose the systems to be, must, after all, be finite ; because the Divine Being cannot create any system, or number of systems, whether of matter or of mind, that could be infinite ; and that which is finite, or limited in any way whatever, can never be commensurate with that which is necessarily eternal, immense, and immutable.

It is, therefore, perfectly and undeniably evident, that the whole of creation and providence, were they ten thousand times ten thousand greater and more numerous than they are, and were they repeated ten thousand times ten thousand, at the distance of periods as long as the present system of creation and providence shall last, neither could nor would comprehend or contain the absolutely full and perfect manifestation or display of the divine goodness, in all its uncreated extent and influence, as inhering in the Divine Essence, and as a necessary moral perfection of the Divine Being.

4. Farther ; if goodness be a necessary and essential perfection of the Divine Essence, and if it necessarily partake of the activity, energy, operation, and influence inhering in that Essence, which cannot be disputed, then, as we have already showed, it undeniably follows, that this active perfection, from the very nature of the Divine Essence, was as absolute, perfect, eternal, immense, and immutable, in its natural, energetic operation, before creation and providence began, as it has been since ; and it is no less certain, that it would be as perfect as it now is, were creation and providence entirely removed out of being, and for ever cease.

The divine goodness can be no more perfect in its own nature, by the continuation of them, than it was before they began to exist, and must neces-

sarily continue for ever to be. And it is to be carefully observed, that they exhibit only a particular, not a full and natural, manifestation of it. From this it is evident, that creation and providence do neither represent the whole of the divine goodness, nor manifest it in all its natural and uncreated eternity, immensity, and immutability. Nor can creation nor providence, as such, in any way whatever, exhibit a perfect representation of it, as co-equal, in eternity and immensity, with the Divine Essence.

5. Therefore it clearly follows, that this divine, moral attribute, being as perfect before creation and providence, as since, must either have been manifested or displayed before what we call time, began, in some other way, according to the whole perfection of its own nature, than in creation and providence, which exhibit only a particular manifestation of it. And, even at present, it must be manifested in some higher and more perfect way, according to the perfection of its own nature, than it can be in the whole extent of the universe. For if it were not, a necessary and essential perfection, inhering in the Divine Essence, remained before creation and providence, and continues to remain since, without a full, absolute, and perfect manifestation of itself, according to its own nature, from all past eternity, until creation began ; or that, at creation, when this divine perfection was displayed, it was not dis-

played in all the eternity, immensity, and immutability of its own nature.

6. Should we suppose the first, that the divine goodness never was manifested by the Divine Being, in any way whatever, before creation and providence, according to its own nature, then it follows, that a necessary and essential perfection of the Divine Essence, inhered and remained in that Essence, from all past eternity, without affording the least enjoyment, or, if we dare say so, without the least use to the Divine Being itself; which is surely contradictory to reason, and absurd, and seems directly to impeach the Divine Being with defect and imperfection—a sentiment which we dare not utter.

The exercise of moral goodness affords enjoyment to created beings; and goodness, without exercise, whether human or angelic, could not afford that enjoyment of which the rational moral nature is capable. If, therefore, the benevolent exercise of goodness contributes to the happiness of the rational moral creature, surely in reasoning from the created to the uncreated self-existent Being, the benevolent exercise or manifestation of the divine goodness, according to its own nature in all its uncreated extent, would contribute to the divine enjoyment.

We must then, with reverence, presume, that there is a way in the Divine Essence itself, by which the divine goodness must necessarily be

manifested or displayed to the very utmost extent of the eternity, immensity, and immutability of its own nature. For, if not, it must have remained, contrary to its nature, without activity, operation, energy, or influence, in any way whatever, within the Divine Essence; and this could not afford enjoyment to the Divine Being, in the exercise of its own perfections, according to its own nature,—which is downright absurdity, and directly contrary to all correct views of the Divine Being.

Should we suppose the second of these hypotheses, viz. that when the divine goodness did begin to operate, and was manifested or displayed by the Divine Being, in the particular modification of creation and providence, that it was not then displayed according to its nature, in the utmost extent of its eternity and immensity, as already proved;—upon this position it follows, that we see a manifestation of an essential perfection of the Divine Essence, which is manifested only imperfectly, and in a particular manner, but not according to all the qualities of its own nature; and from this display, we can never infer, by any conclusive reasoning, that this divine perfection is absolutely and perfectly eternal and immense, even in the Divine Essence itself; which leaves us still in a greater dilemma and embarrassment. Now, careful reasoning and investigation, upon the mechanism of the universe, and

the constitution and tendency of the material world, show, that it may be possible for creation and providence to cease; and of this we are fully assured by revelation.

If, then, there be no other way in which this divine perfection can be manifested and displayed, in the eternity, immensity, and immutability of its own active and operative nature, we must conclude, that the Divine Being never did, nor ever can, manifest and display one of its necessary and essential perfections, according to its own nature, in all its boundless and unlimited extent; which must surely be absurd, and directly contrary to all just notions of the Divine Being.

We do not argue, that because we see the divine goodness in part, and imperfectly manifested, in a particular way, in creation and providence, that therefore this goodness is not, according to its nature, necessarily and essentially perfect, in activity, energy, operation, and influence, and eternal, immense, and immutable, as inhering in the Divine Essence. On the contrary, the argument stands,—that as goodness is a necessary and essential perfection of the Divine Essence, it must therefore derive its nature from the law, constitution, and economy, of this Essence, and be every way corresponding to it, in activity, energy, operation, and influence; and in eternity, immensity, and immutability. And

because it is but imperfectly manifested, in a particular way, in creation and providence, it evidently follows, that, according to the law of the constitution and economy of the Divine Essence, it must be actively, and energetically, perfectly, absolutely, eternally, immensely, and immutably displayed, or manifested, according to its own nature, in some other way. And, from the foregoing reasoning, it is abundantly evident, that it can be manifested or displayed in no other way, according to the foregoing qualities of its own nature, but in the Divine Essence alone. And if it be manifested, exercised, or displayed, in the Divine Essence, in all the extent of its own nature, in its activity, energy, operation, and influence, and its eternity, immensity, and immutability, this can only be upon the principle of a Trinity of persons in the Divine Essence.

For, upon the hypothesis that there is but one mode of subsistence, or one person only, in the Divine Essence, how is it possible for us to conceive, upon any rational principle, in what manner one mode or person could manifest itself to itself? Can this one mode be both agent and object at the very same time? No human reasoning can possibly show how this can be. Therefore, if the divine goodness be manifested according to its nature, it must be upon the principle of more than one mode of subsistence, or person, in the Divine Essence, which will lead directly to

the doctrine of the Trinity. The very nature of moral goodness supposes exercise or display by communication, as we have all along argued and proved ; and this can never be, even in the Divine Essence, if there be but one mode of the subsistence of that Essence. And if the divine goodness be not manifested according to the very utmost of all the qualities of its own nature, in the extent of the Divine Essence, the enjoyment and happiness of the Divine Being must be imperfect ; and, if so, we may as well deny the existence of the Divine Being altogether.

7. The exercise and manifestation of goodness contributes much to the enjoyment of a created moral being. Were there no created moral beings in the universe but one, that one could have no enjoyment in the exercise or manifestation of its own goodness. It could not exercise its goodness towards itself : it could not manifest its own goodness to itself : it could communicate nothing to its Creator, by the exercise of its own goodness ; for the creature cannot profit the Creator. The creature derives all from the great Cause of its being. Now, upon the same principle, as far as human reasoning can go, if the Divine Being, necessarily and essentially, subsists in one mode or person only, and can subsist in no more, with reverence we may affirm, that it is impossible for this one mode or person to exercise its own goodness toward itself, or to manifest and display its

own goodness to itself, according to all the qualities of its own nature ; and upon this principle, we cannot conceive how the Divine Being could be absolutely happy in itself, by the exercise or manifestation of its own goodness, according to all the qualities of its own nature.

If the exercise, manifestation, or display, of the divine goodness, according to all its own necessary qualities, contribute to the perfection and happiness of the Divine Being, this goodness must be, necessarily and essentially, manifested and displayed, according to its own nature, in the Divine Essence, in order to the happiness of the Divine Being ; and, if so, the Divine Essence must subsist in a distinction, not separation, of modes or persons ; and, if so, we clearly discover that there must be, necessarily, essentially, eternally, immensely, and immutably, two distinct modes of subsistence, or persons, in the Divine Essence ; and that, by the necessary law of the constitution and economy of the Divine Essence, for the perfection and happiness of the Divine Being within itself.

8. Or, in other words, the first notions or conceptions that we form of the Divine Being, if they be correct, always imply, that this Being must subsist in personality ; therefore we may presume, that as the Divine Being must subsist in personality, and as we have proved that there must be a distinction of personality in the Divine

Essence, in order to the perfection and happiness of the Divine Being; it evidently follows, that one mode or person, being necessarily constituted by the foregoing economy, communicates, according to all the attributes and qualities of its own nature, the whole of its own essence and perfections, that they may subsist in a manner different, or a mode distinct, from what they do in itself; and that, not in the way of alienation, separation, creation, or causation; nor yet in the way of multiplication, division, or composition;—but, according to its own nature, merely in that of distinct subsistence, as natural, necessary, and essential, to the perfection and happiness of the Divine Being, as its own existence; and without this, the Divine Being could not be what it is: and this communication constitutes personality, according to all the attributes and qualities of the Divine Nature, in a second mode. This divinely natural communication never had a beginning, and never can nor will have an end. It is as necessary in the Divine Essence, as its own existence itself; and implies neither superiority nor inferiority, but merely order of distinct personality, according to the Divine Nature.

And as it is evident from all fair reasoning on the subject, that the Divine Essence must subsist in distinction of personality, according to its own nature, in order to the full, perfect, and absolute,

manifestation of its own goodness, within its own essence, and that thereby the Divine Being may manifest its own goodness to itself, according to its own nature; and so, considering this distinction of personality in the Divine Essence, and considering the peculiar law of the constitution and economy of the Divine Nature, in the activity, energy, operation, and influence of the divine life, intelligence, moral excellence, and efficiency; and farther considering, that the Divine Nature must partake of this distinction, and as it must partake of this distinction, it must partake of it in personality; and partaking of this distinction in personality, it must do so from each from both alike, and in relation to each and to both the divine persons which we have already ascertained, and perceive to be distinguished.— Hence there must, naturally, necessarily, and essentially arise, in the Divine Essence, a third mode of distinct subsistence, or a third person, standing in an equal relation to each and to both the two already distinguished. Or, which is the very same, the two already distinguished, according to the foregoing law of their own nature, must communicate, in one joint, active principle, the whole of the Divine Essence and perfections, to the very utmost of the Divine Nature, until communication terminate in absolute and immutable perfection, that they may subsist in a manner distinct from what they do in each and in both them-

selves ; and thereby a third mode or person must necessarily be constituted in the Divine Essence. And this communication, like the former, is entirely according to the Divine Nature, and implies neither superiority nor inferiority, nor the smallest priority in time, dignity, nature, or excellence of any kind. Neither does it imply separation, multiplication, division, composition, or causation, in the Divine Essence ; but merely the natural order of subsistence, arising wholly from a necessary, absolute, and eternal law of the constitution and economy of the Divine Essence, that the Divine Being may be perfect and happy in the exercise or manifestation of its own goodness, according to the whole extent of its own nature, within its own essence, necessarily, and altogether independently of any creature whatever. And as we said of the former communication, so we say of this, there never was a time when it began ; there never will be a time when it will end : it is entirely according to the law of the Divine Nature. It is as necessary to the perfection and happiness of the Divine Being, as its own existence.

9. And thus, upon the principle of the doctrine of the Trinity, the divine goodness is necessarily manifested and displayed, according to the very utmost of all the qualities of its own nature, within the Divine Essence itself, entirely independent of creation and providence. And these divine

modes of subsistence, or persons, stand in such an absolute and incommunicable relation the one to the other, that there must be three ; and it is impossible there can be either more or less than three, divine persons in the Divine Essence.

A manifestation and display of the divine goodness, and indeed of all the other divine perfections, according to their own nature, must necessarily be made in the Divine Essence, according to the principles already laid down ; and nothing but a divine person, necessarily constituted by the foregoing law, could make a necessary, eternal, immense, and immutable manifestation of the divine goodness, according to all the qualities and attributes of its own nature ; and nothing but a divine person could be necessarily constituted by such a full and perfect manifestation of the divine goodness, together with the Divine Essence, according to all the qualities of its own nature. No creature could, no creation could, be constituted by such a communication ; however great, however numerous, the systems, or however often we may suppose creation to be repeated, at intervals of the most distant periods. Therefore, a divine person must be constituted : the economy is altogether the economy of the Divine Nature.

Now, we have proved, that the divine goodness must be exercised, manifested, or displayed, according to all the qualities of its own nature,

and in order to the perfection and happiness of the Divine Being within itself: and that exercise or display can only be made by a divine person, and can only constitute a divine person; within the Divine Essence, because it is entirely according to the law of the Divine Nature: And the divine goodness being distinguished in the Divine Essence, into two distinct modes of subsistence, or persons; and the Divine Nature being simple, uniform, indivisible, and active,—must partake of the divine goodness in this distinction; and partaking of the divine goodness in this distinction, it can only do so in personality, because distinction consists only of personality; and doing so in personality, a third person must thereby be constituted in the Divine Essence, partaking of the Divine Nature, as it subsists in each and in both of these two distinct modes of subsistence, or persons, and standing in an incommunicable relation to each and to both; or, which is the same, these two distinct modes of subsistence, according to the foregoing law, communicate, in one joint, active principle, the whole of the Divine Essence and perfections, according to all the qualities of their own nature, and thereby constitute a third distinct mode of subsistence, or person. And these divine persons must stand in the incommunicable relation of making this display, according to their own nature, in one joint, active principle, and thereby constituting the

third person. And this third person must stand in the incommunicable relation of being constituted by this communication from the two first.

10. And, farther, the first must not only, necessarily and immutably, stand in the relation of the first to the second, but also, according to the foregoing law of the Divine Nature, in the relation of necessarily communicating the whole of the Divine Essence and perfections, so as to constitute the second, and also necessarily possessing the whole of the very same Essence and perfections, in its own distinct mode of subsistence, at the very same time. And this relation of the first, necessarily communicating, and necessarily possessing, must be considered as the law of the constitution and economy of the Divine Essence, according to its own nature, and must continue, by the fixed law of that Essence, necessarily, eternally, immutably, and incommunicably, as distinguishing this first person.

Again ; the relation of being constituted by the whole of the Divine Essence and perfections, thus naturally communicated, and necessarily, eternally, immensely, and immutably, possessing the divine goodness, according to all the qualities of its own nature ; and, at the same time, the whole of the Divine Essence and perfections, thus communicated, is the relation of the second to the first ; and being thus constituted, and possessing the whole of the Divine Essence and per-

fections, according to their own nature, is also the necessary law of the constitution and economy of the Divine Essence and perfections, and is without beginning and without end, eternal, immense, and immutable, forming the relation of the second to the first.

Again ; the first and second, in one joint, active principle, naturally communicating the whole of the Divine Essence and perfections, so as that they constitute a third, and yet, at the very same time, possessing the whole, each in its own distinct mode of subsistence, forms the relation of the two first to the third. And the relation of being constituted by the whole of the Divine Essence and perfections, thus naturally communicated by the two first, and of necessarily and essentially possessing the whole in its own distinct mode of subsistence, without all possibility of farther communication to any other mode of subsistence, or person, forms the relation of the third to the two first. So that no other person can have all the relations of the first, and no other all the relations of the second, and no other all the relations of the third. Nor can any of these have the relations of the other : nor can any other person besides these, have any of these distinct modes of subsistence, nor any other mode of subsistence in the Divine Essence ; therefore there can be no more and no fewer distinct modes of subsistence, or persons, standing in these peculiar in-

communicable relations, or in any other relations, in the Divine Essence.

According to the law of the Divine Essence, so often mentioned, communication, in the Divine Essence, must be considered as entirely according to the nature of that Essence, and not a particular modification of any kind, but altogether natural and spontaneous. And, if so, as the whole of the Divine Nature subsists entirely in the first person, the communication, by the first, must be entirely according to the whole of the Divine Nature, consisting of essence, perfections, and mode, in the whole extent of the properties and qualities of Deity.—And, upon the same principle and law, the whole of the Divine Nature, as subsisting distinctly in the first and in the second, the communication, in one joint, active principle, by them, must be according to the whole of the Divine Nature, consisting of essence, perfections, and modes, united in this joint, active principle: then, as the modes are united in this communication, according to the whole of the Divine Nature, in all its qualities and properties, the communication is, to the very utmost extent, terminated in eternal, immense, and immutable perfection; so that omnipotence itself is exhausted, if we may so speak: therefore it is not possible that communication can go any farther; no other mode can possibly be constituted in the Divine Essence. Therefore, the persons

in the Divine Essence are, naturally, necessarily, eternally, immensely, and immutably, three, and neither more nor less than three.

Now, if it be admitted, that the imperfect communication of the divine goodness, particularly exercised and manifested according to the divine will in creation and providence, contributes to the divine glory; how much more must the natural, necessary, complete, perfect, eternal, immense, and immutable exercise and manifestation of the divine goodness, according to all the properties and qualities of its own nature, in the Divine Essence, contribute to the divine glory, perfection, and happiness?

11. No where can there be a natural, necessary, complete, perfect, eternal, immense, and immutable capacity to receive the manifestation of the whole of the uncreated, infinite, and immeasurable goodness of the Divine Being, according to all the qualities of its own nature, but in the Divine Essence itself. In this Essence, therefore, there must be found a person every way capable of communicating, and a person every way capable of being constituted by the whole of the divine goodness communicated according to its own nature; and distinct persons, in one joint, active principle, naturally, necessarily, eternally, immensely, and immutably communicating; and a person constituted by this communication in union, distinct from each

and from both; and each of these, co-eternally and co-essentially, subsisting with one another: and co-equally, co-essentially, and co-eternally, in distinct modes, or personality, possessing the whole essence, and all the perfections of the Divine Being, both natural and moral, and, by consequence, this divine goodness itself, according to the qualities of its nature; for, if not, the Divine Being must be imperfect, which is impossible.

For, if the Divine Being necessarily exists, which has been clearly demonstrated, then it must necessarily exist in the full and perfect exercise of each and of all its own perfections and attributes, according to its own nature, every moment, from all past eternity, through all future eternity. And could we conceive the Divine Being to exist, without the full and perfect exercise and manifestation of each and of all its own perfections and attributes, according to their own nature, every moment, without beginning and without end, according to the foregoing law, we could at once conceive that the Divine Being is imperfect, which is surely impossible, and contrary to all correct notions of Deity. Therefore the divine goodness must be fully, perfectly, and absolutely, exercised and manifested, according to all the qualities of its own nature, from everlasting to everlasting, in the Divine Essence itself, altogether independent of creation and providence.

And by reason of the unity and indivisibility of the Divine Essence, as there is a distinction between the first and the second mode, so there must be a union in the third. Therefore, this first and second naturally communicate the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from what they do in each of themselves, and thereby constitute a third. And, by consequence, the eternal, immense, and immutable goodness of the Divine Being, is, by the foregoing law of communication, necessarily, fully, absolutely, eternally, immensely, and immutably exercised, manifested, and displayed, in the inconceivable extent of its own nature, without beginning and without end, unceasingly, by these divine persons in the Divine Essence. And thus the divine efficiency, intelligence, and goodness, as moral perfections, prove the same doctrine.*

* See Note I. on the preceding Proposition.

PROPOSITION X.

PROVING THE DOCTRINE FROM THE NATURE OF
THE DIVINE LOVE.

[Argued in a way similar to the foregoing Proposition—

No creature, nor all the creatures that ever were, are, or shall be, could receive the whole influence of the divine love—A divine person cannot communicate the divine love twice by itself, and without any regard to another divine person, otherwise the Divine Essence would be multiplied, which is impossible—The communication of the divine love must be exactly according to the Divine Nature, eternal, immense, and immutable, and therefore can have neither beginning nor end—The relation in which the divine persons stand to each other, is incommunicable—They can be neither more nor less than three—The same mode of reasoning is applicable to every one of the divine moral perfections.]

1. If, from the perfection of goodness, we turn to an investigation of the perfection of love in the Divine Being, by the nature of this divine moral perfection also, the doctrine of the Trinity is no less capable of being fully proved, and established by demonstration: And in the commencement of the chain of reasoning upon this perfection, we lay down our general premises as the great foundation upon which the whole doctrine rests,—which is, the natural, necessary, and eternal law of the constitution and economy of the

activity, energy, operation, and influence, of the life, intelligence, moral excellence, and efficiency of the Divine Essence and perfections.

We may assume, what cannot be denied, that this perfection, or attribute, necessarily inheres in the Divine Essence, and, like this Essence, it is active, energetic, operative, and influential; eternal, immense, and immutable, and represents the Divine Being in the most amiable point of view. We therefore pursue our position, which affirms, that this perfection, when fairly and fully investigated, discovers, reveals, and proves, the doctrine of a Trinity of persons in the Divine Essence.

It will be proper to keep in mind the general or universal distinction between a particular mode of the exercise or manifestation of the divine love, and the natural and necessary manifestation of it, according to all the qualities of its own nature.

2. We follow the foregoing train of reasoning, and presume, that no created being, however great, however glorious, or however exalted, we may suppose it to be, can be capable of experiencing the whole influence of the divine love, according to its own nature, in all its eternal, immense, and immutable energy. Nor all the moral creatures that ever were, or ever shall be, whether in the heavens above, or in the earth beneath, were they ten thousand times ten thousand more than they are, have been, or shall be,

however often we may suppose creation and providence to be repeated, at intervals as distant as the period of the duration of the present universe, yet all taken together, are entirely incapable of receiving the whole immeasurable influence of the divine love, according to the activity and energy of its own nature, which is necessarily eternal, immense, and immutable. Created beings, however numerous, can only participate in a particular modification of the divine love; and they can only do so partially, however long they may exist in future eternity, merely because they are creatures. Indeed it is absolutely impossible that the uncreated love, in all the extent of its own nature, could be communicated to creatures. Created beings can only partake of the particular manifestation of created love, suited to their nature; but they can by no means partake of the necessary and absolute manifestation of it, according to all the qualities of its own nature.

3. Now, according to our general plan of reasoning, we argue, that the divine love was as perfect in the Divine Being, in its own nature, before any creature ever had a share in the particular modification of it, manifested or exercised in creation and providence, as it has been since, and would still continue to be so, in its own nature, had no creature ever tasted of any particular modification of it; and though all the creatures that ever were, have, or shall partake of

any particular modification of it, were entirely removed out of being, and reduced to their primitive nonentity. For, seeing that creatures, as such, are finite and limited, and this love is uncreated, infinite, eternal, immense, and immutable, it must undeniably follow, that creatures can never experience the whole of it, according to its own nature; and to suppose they could, would at once reduce the Divine Being to imperfection, which is both impossible and absurd.

It will not be denied, that, in creation, the divine love is exercised and manifested, by a particular modification, suited to creatures which are finite, and imperfect, and limited, both with respect to duration and space. Now, we have clearly proved, that the divine love must necessarily have been, in its own nature, as perfect before creation and providence, as since, and that it would necessarily continue to be as perfect as it then was, notwithstanding creation and providence were for ever removed out of being. And it is equally evident, considered in all the extent of the qualities of its own nature, it cannot possibly be displayed or manifested in creation and providence. Either, then, there must be a way in the Divine Essence itself, by which the divine love, in the activity, energy, operation, and influence of its own nature, is necessarily, eternally, immensely, and immutably manifested and displayed, according to the law so often

mentioned ; or the Divine Being must be imperfect, which can never be admitted.

4. And such a manifestation of the divine love can never be made, upon the hypothesis that the Divine Essence and perfections must and do subsist in one single mode or person only, and neither can nor do subsist in more. For, upon this principle, how is it possible for the divine love to be exercised upon itself, or manifested to itself, in one single mode of subsistence? Can it be both agent and object at the same time? Impossible. Were there but one created moral agent in the wide region of creation, how or where could this moral agent manifest or display its own love? Toward the Creator its love might be directed, but, even then, the creature could not manifest or display its own love, from any natural principle of its own. It must be from a supernatural principle, derived from the Divine Being ; and it would return toward the Divine Being again, in a supernatural way, merely by the assistance of divine influence, —but manifest itself in a natural way it never could.

Again ; did this solitary moral agent subsist in more modes within itself than one, we suppose three, it is manifestly clear, that its love could be exercised by one mode toward another, within itself ; but in no other way could it possibly do so, unless there were more moral agents in existence,

of the same kind with itself. And were this the case, it is plain that this moral agent could naturally exercise and manifest all its love toward another like itself.

And considering the benevolent and affectionate nature of love in the abstract, every view of it shows us, that it uniformly and unceasingly aspires after its own enjoyment in an adequate object; it is perfectly clear, that this solitary moral agent could not be happy for want of this enjoyment. Now, if we may venture to presume, that the attributes of divine love are similar, though divinely surpassing those of created love, —we mean uncreated love in its own nature, every way corresponding to the Divine Essence, and that particular modification of love, corresponding to the essence of the creature in its most perfect state,—then it follows,

1st, That the divine love, upon the foregoing hypothesis, could never, at any time, either past or future, be manifested in the Divine Essence, according to its own nature. And, 2d, that the Divine Being could not be perfectly and absolutely happy in itself, for want of such a manifestation of its own love, because it could not be agent and object at the very same time. And, 3d, because the creature can exercise and manifest all its love, according to its own nature, toward an adequate object of the same nature with itself.—Now, if one divine mode of subsistence,

or person, cannot exercise or manifest its own love, according to its own nature, towards an adequate object within the Divine Essence itself, then the creature is more happy in its own nature, which is derived and dependent, than the Divine Being is in its own nature, which is undervived and independent. And this is contrary to all sound views of reasoning upon the subject.

And if the divine love never was, can, nor will be, manifested and exercised, according to all the qualities of its own nature, the Divine Being must be imperfect in its enjoyment; and if we consider the Divine Being as imperfect, in any way whatever, we destroy all just notions of Deity. Should we affirm, that the Divine Essence and perfections subsist in one mode only, and can subsist in no more than one, we will inevitably be led into the doctrine of Aristotle concerning the Divine Being. Should we affirm, on the other hand, that if the first mode does, according to its own nature, communicate the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from that in which they do in itself, and thereby constitute a second mode of subsistence; and also, that this first mode could, by itself, without regard to the second, communicate the whole essence and perfections again, so that they might subsist in a mode distinct from that which they do in itself; then it is clear, that the first might

communicate the whole to a fourth, to a fifth, to a sixth, and so on, *ad infinitum*. Or, should we affirm, that the second could, by itself, without any regard to the first, communicate the whole of the Divine Essence and perfections, so that they might subsist in a mode distinct from that in which they do in itself, and thereby constitute a third; then, upon the same principle, it might communicate to a fourth, a fifth, a sixth, and so on, *ad infinitum*. Or, should we affirm, that the third, by itself, without any regard to the first or second, could communicate the whole of the Divine Essence and perfections, so that they might subsist in a mode distinct from that in which they do in itself, and thereby constitute a fourth; then, upon the same principle, it might communicate to a fifth, to a sixth, to a seventh, and so on, *ad infinitum*. And thus we would be led into the doctrine of the Gnostics, the Brahmins, and Polytheism, without limitation: Because it is evident, the communication we here treat of, necessarily infers the multiplication of the Divine Essence; but this is not the communication which is according to the Divine Essence, in its own nature. For this always implies communication, to the whole extent of the Divine Essence and perfections, in all the qualities of their own nature. This, if we may so speak, according to the law already mentioned, begins at the first, and must necessarily end in the second, in the

first view of communication, because the whole is communicated, exactly according to the Divine Nature, in all its own attributes and perfections ; and, as we have already fully demonstrated, that the first could not, by itself, without regard to the second, communicate to a third, without destroying the second, by communicating that which was before communicated, and thereby constituting the same person twice, in two different and separate modes, which is impossible ; and, as we have also proved, that the second could not, by itself, and without regard to the first, communicate to a third, without destroying the first, by communicating the source and origin of communication : And farther, as the law, upon which we have all along rested our demonstrations, still supposes the Divine Essence and perfections to retain all their energetic and operative influence, notwithstanding the communication by the first, which constitutes the second ; and as we have also proved, the first cannot communicate, by itself, to a third ; and the second cannot communicate, by itself, to a third ; and yet the Divine Essence and perfections retain all their activity, energy, and operative influence. Therefore, the first and second, necessarily and naturally must, in one joint, active principle, according to their nature, communicate the whole, and thereby constitute a third ; and, as we have already clearly demonstrated,

this third could not, by itself, and without any regard to the first and second, communicate to a fourth, without destroying both the first and second, by communicating that which was before communicated, and also the origin of communication, which can never be. Neither could the first and second, in one joint, active principle, communicate to a fourth, without destroying the third, by communicating that which was before communicated, and confounding the union already constituted, by constituting this same person twice, which is impossible. Hence we discover, upon the principles of demonstration, that communication must continue, until it terminate in the third, in absolute and immutable perfection, and that all farther communication is for ever shut up in the third, in eternal, immense, and immutable perfection.

5. And, pursuing our subject, if we argue, that the Divine Being must be necessarily and perfectly happy in itself, independent of all created beings, and that the Divine Being cannot be so, without the necessary, full, and perfect manifestation of the divine love, as well as all the other divine perfections, to the utmost extent of the Divine Nature; and that this manifestation cannot be made, even in the Divine Essence itself, upon the hypothesis that it must necessarily subsist in one mode only;—it evidently follows, that either the Divine Essence must subsist in more

distinct modes or persons than one, or the Divine Being cannot be absolutely perfect and happy in itself. But this it must be: therefore the Divine Essence must subsist in more distinct modes or persons than one; and this can only be, by supposing distinctions in the Divine Essence, constituting personality. And if we suppose a distinction of personality in the Divine Essence, which we either must do, or suppose the Divine Being imperfect, we may presume, that this distinction is constituted, by one mode of subsistence, or person, communicating the whole of the Divine Essence and perfections, that they may subsist in a mode distinct from what they do in itself, and standing in an incommunicable relation to itself, and thereby constituting another distinct mode or person in the Divine Essence.

And this distinction of the modes of subsistence, or this communication of the Divine Essence and perfections, constituting personality, does not imply superiority or inferiority, either in time, dignity, or nature, but merely order, according to the divine personality.

There never was a time when this distinction or communication began—there never will be a time when it will end; but it is as necessary and essential to the nature of the Divine Being, as its own existence, perfection, and happiness; and wholly arises from the natural law of the

constitution and economy of the Divine Essence and perfections, in order to the absolute perfection and happiness of the Divine Being within itself, before creation began, and entirely independent of creation. For as it is eternal, immense, and immutable, according to the Divine Nature,—when could it begin? or when could it end?

Now, we clearly discover a necessary and natural distinction of the modes of subsistence, or persons, in the Divine Essence. And yet, at the very same time that we are convinced of this distinction, we must suppose the Divine Essence simple, and entirely incapable of multiplication, division, or composition: we must suppose that the Divine Essence partakes of this distinction, which we discover, and which must be between the divine persons. And if the Divine Essence partake of this distinction, it must do so wholly according to its own nature, in all its extent; and if it do so wholly according to its own nature, it must do so in personality, because the distinction consists of nothing but personality; and if it do so in personality, it must do so equally from each and from both these modes of subsistence, or persons, already ascertained; and if it do so in relation to each and to both, in personality, there must, naturally and necessarily, arise, in the Divine Essence, a third mode of subsistence, or person, distinct from both, and

and standing in an incommunicable relation to each and to both the other two.

Thus we discover the Divine Essence naturally subsisting in distinction of personality: and we farther discover this distinction as naturally subsisting in union of personality. Or, which is the very same, the two divine modes of subsistence, or persons, which we have already ascertained, according to the law of the Divine Nature, communicate, in one joint, active principle, the whole of the Divine Essence and perfections, so that they may subsist in a manner distinct from what they do in each of themselves, and thereby naturally constitute a third mode or person; and this natural union of distinct personality in the third, or this necessary communication, by the first and second naturally constituting the third, is without beginning and without end, and does not imply superiority or inferiority of any kind whatever, either in time, dignity, or nature, but merely the law of order, as necessary and essential to the perfection and happiness of the Divine Being, as its own existence. For as this communication is, according to its own nature, eternal, immense, and immutable,—when could it begin? or when could it end?

6. And besides these three distinct modes of subsistence, it is absolutely impossible that there can be more. This impossibility is founded upon the incommunicable relation in which these divine

persons stand to one another. The first is originally constituted by the Divine Nature, and presents itself naturally to the intelligence of the rational creature. The second is constituted by the law of the Divine Essence and perfections, operating according to their own nature, in communication by the first. The third is constituted by the same law operating in communication by the first and second, according to their own nature. And by reason of the union of personality in one joint, active principle, in this last communication, which is according to the whole of the Divine Nature, in all its extent, any farther communication, or any other personality, is absolutely impossible; because personality is necessarily, eternally, and immutably, united in its own nature, and shut up in the consummation of the perfection and happiness of the Divine Being.

While we keep our attention fixed upon the first, as exhibiting an imperfect view of the Divine Being, considered merely in itself, and absolutely without any respect unto the others, we can never have a full and satisfactory view of the Divine Being, according to its own nature, manifested in the law which is the foundation of all our reasoning, according to the doctrine of the Trinity. On the other hand, considering that law, which indicates the necessity of the modes of distinction within the Divine Essence, in order that we may have a perfect view of the Di-

vine Being, we are led to conceive the second, as, according to the Divine Nature, constitutionally arising in the Divine Essence, distinct, though not separate, from the first. Or the first, naturally communicating the whole of the Divine Essence and perfections, that they may subsist in a mode distinct, though not separate, from what they do in itself, and thereby naturally constituting the second, and yet retaining the whole in a distinct mode; and considering the second as constituted by the necessary communication from the first, and yet retaining the whole in a distinct mode in itself; and all this as corresponding to the Divine Nature, as necessarily existent, eternal, immense, and immutable, we perceive a relation between these two, which is natural and necessary, and impossible to exist in another way.

And considering the third, as necessarily arising in the Divine Essence, according to its own nature, in all respects equally with each and with both the two first; or considering these two, according to the foregoing law, naturally communicating the whole of the Divine Essence and perfections, and thereby constituting the third, it is absolutely impossible that any other mode or person could stand in the same relation to each and to both the two first, which the third naturally does; and that, whether we consider it necessarily and naturally arising in the Divine

Essence, or whether we consider the two first, naturally and necessarily, communicating the whole, so as to constitute this third.

The Divine Being cannot be perfect without these three distinct modes of subsistence, or persons, in its own essence.¹ And it is absolutely impossible that these modes or persons can be either more or less in number, because it is absolutely impossible that the relations in which they stand to each other, can be either communicated or changed. And upon the principle of these three, we discover very evidently how the divine love, in all the uncreated perfection of its own nature, can be manifested by these divine persons, one to another, mutually, reciprocally, eternally, immensely, and immutably; and thereby the Divine Being is absolutely perfect and happy in the enjoyment of itself, from all past eternity through all future eternity, unceasingly; and altogether independently of any created being, and without regard to the universe, whether material or spiritual. Thus the doctrine of the Trinity is fully established, on the basis of reason, by the most perfect and legitimate demonstration. And considering the distinction of order in the divine modes of subsistence, or persons, in the Divine Essence, and at the same time considering the incommunicable relation in which they stand to one another, we discover clearly the force and import of the language of Scripture, in the terms

Father, Son, and Holy Spirit, applied respectively to each of these distinct modes of subsistence in their order.

7. The very same mode of reasoning and demonstration may be used with proper management, and suitable application, to the *knowledge, wisdom, power, holiness, justice*, which, as inhering in the Divine Essence, constitutes the inflexible *rectitude* of the Divine Nature, *veracity*, and every other moral perfection of the Divine Being, respectively. Every one who is able to follow the foregoing reasoning upon the goodness and love of the Divine Being, can be at no loss to discover and trace the force of the argumentation, as applicable to every divine moral perfection, with proper limitation and due regard to the nature of each.

The whole of the divine moral perfections, in united harmony, by fair investigation, exhibit the very same doctrine, and demonstrate, beyond dispute, that the Divine Essence and perfections naturally and necessarily subsist in three distinct, not separate modes or persons, and can subsist in neither more nor less than three. And thus the efficiency, intelligence, goodness, and love, confirm and establish the three distinct modes of subsistence. And these three distinct modes of subsistence are founded upon the law of the constitution and economy of the Divine Nature itself; so that the whole rest upon the nature of

the Divine Being itself.—Never was reasoning more clear ; never were conclusions more accurate : the law of the Divine Nature being the premises of the whole.*

* See Note K. on the preceding Proposition.

PROPOSITION XI.

PROVING THE DOCTRINE BY SOME OF THE POWERS OF THE HUMAN SOUL, WHICH ARE CALLED SOCIAL, AND IN PARTICULAR THE POWER OF EXPRESSING A COMMAND.

[*Distinction between the social and the solitary powers of the soul—A human being created at full stature could not exercise the powers of its own soul, in particular the social, were there no other human being in the universe but itself—The transition from the moral to the social powers is natural and easy—The social powers more immediately enumerated, are those by which the soul can give a command—express a promise—bear witness—There must be perfections corresponding to these, necessarily inhering in the Divine Essence—If not, the creature is more perfect than the Creator, which is impossible—The Divine Being cannot give a command, or express the divine will, according to its own nature, if there be but one mode of subsistence, or person, in the Divine Essence—There must therefore be a Trinity of persons in the Divine Essence—As is the nature, so is the power; and is the power, so is the will, of every being—The divine will is the same in each of the three divine persons—If this be not so, there can be no image of the divine perfections, in consistency with the Divine Nature—Some objections answered.*]

1. BESIDES the foregoing reasoning and demonstrations, founded upon the nature of the essence and perfections of the Divine Being, there are others equally cogent and convincing.

which clearly support the foregoing doctrine, and which are founded upon some of the perfections or powers bestowed by the Divine Being upon created moral agents. Some of these may be taken from the nature of man, as a moral agent, and they refer directly to some of the essential powers of the human soul.

The powers to which we immediately refer, are some of those which metaphysicians call the **SOCIAL**. An extensive and accurate investigation of the various powers and faculties of the soul of man, will enable even an ordinary capacity to discover the difference between the solitary and the social powers. That the social powers of the human soul are constitutionally original and primary, and not subordinate or secondary, will appear evident from this, that the powers of every being, whatever they are, must partake of the nature of that being, and must be derived from it. Therefore, as is the nature, so is the power, or powers, of every being. Now the nature of man is social, and therefore that nature must have social powers necessarily inhering in it.

A human being created in full perfection, and at full maturity, might have the use of the external senses, in a certain degree, and, as a rational being, might think, reason, and will, in some degree, though very imperfectly. Were there no other human beings in the universe but itself

alone, it might know that it was alive, but it could not provide for itself, nor support its own existence. However, were there no other, it is allowed by the ablest metaphysicians and reasoners on the subject, that such a human being never would exercise its social powers, or speak. The social powers of the human soul are not independent of one another, any more than the solitary. They cannot be separated, but they may be distinguished. And had the soul of man no social powers in its original constitution, it would be absolutely impossible for him to speak ; so that we may, upon the fairest principles of reason and argument, affirm, that the social powers, and speech, infer each other, and yet they are distinct ; but they are so closely united with one another, and so constitutionally connected in their essence, that they cannot be separated from it, nor from one another ; yet they may be distinguished, and therefore require our attention and consideration distinctly.

2. As the connection between the moral and social powers of the human soul is so very intimately interwoven, and so constitutionally entwined together, the transition from the moral to the social, is natural and easy, and will afford additional stability, strength, and consistency, to the doctrine already advanced.

As the social powers of the human soul are both necessary and essential to its original con-

stitution, as well as the solitary, the arguments which they afford are equally strong, by the light of reason and demonstration, and equally powerful and convincing, from philosophical investigation, to support the doctrine of a Trinity of persons in the Divine Essence; therefore they are legitimate, and pertinent to our present purpose. We only mean to consider some of them.

3. The social powers of the human soul, on which the present train of reasoning and argument is founded, are those by which it can *express a command, make a promise, and bear witness*. Now, the nature of each of these, respectively, proves distinctly, by its own native force and evidence, that it supposes some other rational and intelligent human being or beings, to whom, in social intercourse, a command is or may be given—a promise made—a testimony addressed.

Now, if the powers of the soul, necessary to perform these and other social acts, be in reality considered as necessary and essential to its original constitution and present state, then we may affirm, with certainty, that they contribute to the consummation of its perfection, and are in reality essential perfections; and without them, it would be imperfect and defective in its present state.

4. Taking these things for granted, and supposing the social powers as contributing to the perfections of the soul, and in themselves perfections respectively, then we may infer, with safety,

that, seeing man is created after the image of the Divine Being, some perfections, corresponding with, or answering to, the social powers of the human soul, must be found in the essence of the Divine Being, according to its own nature, as necessary and essential to the existence, perfection, and happiness of Deity; and in a way becoming each, and all the other divine perfections. For, as we have all along argued, the Divine Being may withhold from the creature, in the original formation of its constitution, a perfection which may be in the Divine Essence, according to its own nature, in all uncreated extremes; but it is surely consistent with the most legitimate reasoning and argument to suppose, that the Divine Being, though omnipotent, and every way perfect, can bestow no essential perfection upon a created being, of a moral nature; which is not necessarily inherent in the Divine Essence itself.

Now, as the Divine Being has bestowed social powers upon the human soul, in its original formation, which are necessary and essential to its present state of perfection; and as man is created after the divine image, therefore, there must be some perfections inhering in the Divine Essence, as necessary and essential to the absolute perfection and happiness of the Divine Being, as the social powers of the human soul are to its perfection. And these divine perfections must cor-

respond to the social powers in the created being, in a way becoming all the other divine perfections and attributes. For if they do not, then it undeniably follows, that the creature has a social moral perfection, to which the Creator has nothing corresponding; which is most absurd.

5. Now, it is evidently clear by experience, that the rational creature can express a command, corresponding with all its own powers and perfections, to another being like itself. Therefore, if the Divine Being cannot express a command, or express the divine will, corresponding with all the unlimited extent of its own perfections, natural and moral, then it must be so far imperfect, which can never be admitted.

Again; all the intelligent moral creatures in the creation, in the heavens above, and in the earth beneath, were they millions of millions of times more than they are, and were creation, in all its extent, millions of millions of times removed out of existence, and again brought into being, at intervals as distant as the periods allowed to the present state of things, in a manner like that which we understand by the day of judgment; yet, admitting even all this, the intelligent moral creatures neither were, are, nor would be, able to comprehend the whole extent of one single expression of the divine will, corresponding with the Divine Nature, in its extent, without beginning and without end. How much

less, then, the whole of the commands of the divine law, in the fullest extent of its absolute perfection. The intelligent moral creature, however exalted, is circumscribed by time, with respect to the past and the future, and by space, with respect to the present, and therefore is but finite. The Divine Being, on the contrary, is necessarily existent, and therefore, from eternity to eternity, equally perfect, at all times and in all places, without limitation.

6. Now the divine law, which may, with all propriety, be called a transcript of the divine perfections, must be like the Divine Being itself, without beginning and without end, eternal, immense, and immutable, and entirely absolute in its divine perfections; and a divine command must correspond every way with the divine will, and every way with the divine law, and every way with the Divine Being itself, in the whole extent of the divine perfections, natural and moral. Hence it follows, that as the rational moral creature is finite, and the divine will and command infinite, that which is finite can never comprehend, in all respects, that which is infinite. Those, therefore, who deny the doctrine of the Trinity, are reduced to the denial of the eternity of a divine command. A rational creature may understand a divine command, so far as to know what is present duty, without being able fully to comprehend the whole extent of the divine will,

and the divine law. Hence, in condescension to the weakness of the finite intelligent creature, all the commandments of the moral law, revealed in the decalogue, are expressed negatively, except the fifth; in the observance of which, it is the duty of parents to interpose their authority.

7. Now, therefore, if there be in the Divine Essence a power or perfection by which the Divine Being is able to express the divine will, or give a command, consistent with all the divine perfections, natural and moral, this must be done by a divine person. And if the Divine Essence and perfections must and do subsist in one single mode or person only, and can subsist in no more than one; how is it possible for the Divine Being to express the divine will at all, or to give such a command? Can the same single mode of subsistence be both agent and object at the very same time? Impossible. The Divine Being must surely act in consistency with itself; and to suppose it to express the divine will, or signify a command that could never be received, understood, or complied with, in all the extent of its own nature, is to suppose an absurdity in the extreme. And to suppose that the Divine Being cannot express the divine will, or signify a command that could be received, understood, and complied with, in all the extent of its own nature, is at the same time to suppose, that the Divine Being must be imperfect. Reason, then,

says, in order that the Divine Being may act consistently with itself, there must necessarily be in the Divine Essence, a distinction in the mode of subsistence; and this distinction must constitute personality. And if there be a distinction of personality in the Divine Essence, then a way presents itself, evidently and consistently, by which one mode of distinct subsistence, or person, in the Divine Essence, can signify the divine will, or express a divine command to another, in all the extent of eternity, immensity, and immutability; and the divine will being the same in that other to whom it is expressed, and the divine command signified, it can be received, understood, and complied with, by this other, in all the extent already mentioned. For as is the nature, so is the power of every moral being; and as is the power, so is the will; and as is the will, so are the acts, of that being. Now, according to the reasoning of the foregoing Propositions, which prove that the communication of the Divine Essence and perfections, by one mode to another, and by these two to a third, is exactly according to the law of the constitution and economy of the Divine Essence, so that the Divine Nature must necessarily subsist in three distinct modes: and as the Divine Nature necessarily subsists in three distinct modes, so must the divine power; and as the divine power subsists in three distinct modes, so must the divine will.

And as there is order in the modes of subsistence of the Divine Nature, so must there be in the subsistence of the divine power ; and as there is order in the modes of subsistence of the divine power, so must there be of the divine will ; therefore the exercise or manifestation of the divine will, must be exactly according to the law of the Divine Essence and perfections. So that if ever it was possible, in any one instance, either past, present, or future, that the first mode could express the divine will, or signify a divine command, according to the qualities of its own nature, to the second, this must be done from everlasting to everlasting. For if that which is eternal, immense, and immutable, be ever, in any one instance, expressed, it must be expressed eternally, immensely, and immutably. The divine will, and a divine command, according to all the qualities of its own nature, are eternal, immense, and immutable ; and as we must contemplate a source or origin of the communication of the Divine Essence and perfections, so we must contemplate a source or origin of the expression of the divine will, or signification of a divine command ; and as the Divine Nature is the same in all the distinct modes, so is the divine will, in all respects except that of order ;—therefore, the signification of a divine command, must also have the distinction of order. For as a divine command is nothing else but the expression of the divine will, and as the giving and receiving a divine

command, within the Divine Essence, implies that the will is the very same in the mode expressing, and the mode receiving that expression, we discover, upon the principle of the doctrine of the Trinity, how the divine will can be expressed in the Divine Essence itself, by one mode of subsistence to another, according to all the qualities of its own nature, not only expressed, but received in all the extent of the Divine Essence, according to its own nature.

8. And upon the principle of the distinction of the modes of subsistence in the Divine Essence, and the divine will being the very same in each, whether we consider it as expressed or received; and as the expressing and receiving are done in the personality of the distinct modes of subsistence, and as the divine will is necessarily, eternally, immensely, and immutably, inhering in the Divine Essence; the expression of it, by one mode or person to another, implies no superiority or inferiority between these divine modes or persons: neither does it imply priority of time; dignity, or nature, but simply a priority of order; so that the divine will may be expressed in the Divine Essence, according to its own nature, altogether independently of any creature, from everlasting to everlasting, by the necessary law of the constitution and economy of the Divine Essence, in order to the perfection and happiness of the Divine Being within itself.

Now, according to the foregoing reasoning,

the divine will subsists in the distinction of the modes of the Divine Essence, and is the very same in each and in both the two first, necessarily and essentially in all respects, except that of order. And as the Divine Nature is simple, uniform, and indivisible, and the divine will subsists in the distinction of order in the first two; the Divine Nature must partake of this distinction, and, partaking of this distinction, it must do so in personality, for the distinction is only in personality; and doing so in personality, a third mode of subsistence, or person, must, necessarily and essentially, arise in the Divine Essence, comprehending the divine will, as expressed and received in the other two modes, and uniting the expressing and receiving wholly in itself, and partaking of this will, as it subsists expressed and received in the other two. And the divine will, subsisting in this third mode, as expressed and received, must be the very same in this third, that it is in each and in both the other two; and at the same time, as comprehending approbation, satisfaction, and delight, in the divine will, according to the properties of its own nature, as the will of the Divine Being. Or, in other words, the two first modes signify the divine will as expressed and received in themselves, by one united, active principle of communication, according to its nature, to a third mode of subsistence in the Divine Essence; and this third mode

receiving this united communication, according to its own nature, implies no superiority or inferiority between these divine modes of subsistence, or persons. Neither does this united communication of the divine will, as expressed and received, imply any priority in time, dignity, or nature ; but only a priority of order, that the divine will may be expressed, received, and approved, or ratified, in the Divine Essence, according to its own nature, by these three distinct modes of subsistence, or persons, in order to the perfection and happiness of the Divine Being, entirely within the Divine Essence, and without the least regard to any creature whatever. For as the will of every being is exactly according to the nature of that being, so the will of the Divine Being is exactly according to the divine nature, both in communication and in subsistence ; and from this we perceive the order of the natural operation of the divine will, within the Divine Essence. This is its operation according to its own nature ; whereas the operation of it toward the creature, in creation and providence, is only a particular modification of it.

And as the divine will was as perfect, in operation and energy, according to its own nature, before creation and providence, as since ; and as it would still continue to be as perfect as it now is, should creation and providence be for ever done away ; we must take care to study it, ac-

according to its own nature ; and in doing so, we discover, that it is as necessary that the divine will should be expressed, received, and ratified, in the manner thus described, as it is for the Divine Being to exist.

9. If the divine will be not expressed, received, and ratified, as thus described, there can be no perfect image of the divine perfections, in consistency with the Divine Nature, in all the extent of eternity, immensity, and immutability. No work of creation and providence, which it is possible for finite intelligence to conceive or imagine, or possible for the Divine Being to effect, could receive an absolute, eternal, immense, and immutable impression of the divine image ; and if there be not such an expression of the divine image in creation, there must be one in the Divine Essence itself, otherwise the divine will could never operate, in all the uncreated extent of its own nature.

Now, whilst all the intelligent moral beings in heaven and earth, have imperfect impressions of the divine image, individually, according to a particular modification of it, and thereby are capable of imperfectly receiving, understanding, and complying with the divine will ; there must, of consequence, be a necessary, essential, glorious, uncreated, and perfect image of the divine perfections, in the Divine Essence itself, whereby a divine command, or the divine will, can be re-

ceived, comprehended, and complied with, and ratified, according to its own nature, to the utmost extent of the Divine Essence, without the least regard to any created being.

This is viewing the divine will, according to its own nature, in adequate consistency with the Divine Essence, in eternity, immensity, and immutability; for all the expressions of it that finite creatures can receive, according to any particular modification of it, are nothing but momentary glances, after a particular manner, of the expression, reception, and ratification of that will, which never had a beginning, and never can have an end, but which continues the very same, through all past and future eternity, unceasingly. Would men but admit this, they would no longer dispute about what the Scriptures call the divine counsel, the purpose of the divine will, the divine decree, and predestination.

From all these considerations, reason, and the nature of things, clearly argue, that there must be a Trinity of persons in the Divine Essence, in order that the necessary perfection of the Divine Being, which expresses the divine will, or signifies a divine command, corresponding to that social power of the human soul by which it can express a command, according to its own nature, may be exercised or manifested in the Divine Essence itself, in the expression of the divine will, or signification of a divine command, by

one divine person to another, in order to the perfection and happiness of the Divine Being, entirely within itself; so that one divine person may express the divine will, or signify a command, according to the infinitude of the divine perfections, natural and moral.

And if this be not so, then the Divine Being has bestowed upon the rational intelligent creature, a power of giving a command, or signifying its will to another creature like itself, and that as a perfection of intelligent rationality; while, at the very same time, if our general principle be not true, the Divine Essence has no perfection corresponding to this in itself, and the Divine Being has bestowed upon the creature a moral perfection which does not inhere in the Divine Essence,—a thing which is altogether contradictory, and impossible.

Considering the order and equality of the divine persons already proved, we discover how exactly this doctrine agrees with revelation.—And thus both reason and revelation unite in firmly supporting the same doctrine of a Trinity of persons in the Divine Essence.

Some objections answered.

10. It is well known among men, that a command, or intention of the will, signified by one to another, implies neither superiority nor infe-

riority, in many thousand instances. It is equally well known, that inequality of office, in many instances, implies no inequality of personality. Indeed it is impossible that there can be inequality of personality, where the essence is equally perfect. Even among men, in such cases, the mind will have the same metaphysical and moral construction, and the body the same anatomical mechanism; how, then, can there be any inequality of personality? It is absolutely impossible. Our minds are so much carried away with outward circumstances, and adventitious gradations, that we do not sufficiently attend to this: for where the essence and perfections are, in all respects, precisely the same, it is absolutely impossible that there can be inequality, even among created beings. And, presuming to apply this reasoning to the Divine Being, with respect to the modes of distinct subsistence, or personality, in the Divine Essence,—as the essence and perfections are, in all respects, precisely the same in each, it is impossible that there can be the smallest inequality in personality. And, following out the thought, we venture to affirm, that were there not necessarily a Trinity of persons in the Divine Essence, it would have been absolutely impossible for the Divine Being to have created the universe. What is the universe, in comparison to the Divine Being? Does not every part of it mark the greatest condescension on the part of

the creator? How could the unchangeable Being have made such condescension, had there not necessarily been a Trinity of persons in the Divine Essence? Had there been but one person, the Divine Being must have changed, before it was possible for creation to have been effected. As creation is far beneath, and inferior to, the Divine Being itself, with respect to the period of duration, the immensity of extent, and the immutability of nature, it must have been great condescension in the Most High, to have effected such a work. And one mode of subsistence in the Divine Essence, could not, at the very same time, condescend, and yet support the immutable glory, majesty, and dignity, of the Divine Essence and perfections. But, upon the principle of the Trinity, the whole could have been effected, in perfect consistency, by one mode supporting the dignity of the Divine Nature, and another condescending to effect the work.

Considering the Divine Being in all the necessary glory, majesty, and dignity, of the Divine Essence and perfections, creation, in every point of view, even upon the principles of the doctrine of the Trinity, is a work far beneath the necessary, self-existent, eternal, immense, and immutable Being; and revelation often mentions it as such.—“Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold he taketh up the isles as a very

little thing: And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity."—"Behold, he put no trust in his servants, and his angels he charged with folly."—"What is man that thou art mindful of him, and the son of man, that thou visitest him?"

11. These views, followed out, will lead to the most legitimate and clear conclusions, that were there not necessarily a Trinity of persons in the Divine Essence, it would have been impossible for creation to have taken place, unless the Divine Being had changed; and could we suppose the Divine Being to change, we would at once destroy all just notions of Deity.

The doctrine which we have now advanced, and the arguments which we have already laid down, clearly prove, upon the principle of the social powers of the human soul, that there must be a Trinity of persons in the Divine Essence, otherwise creation had never taken place. But upon the principle of the doctrine of the Trinity, we perceive a way, not only for contrivance, but for consultation, in the Divine Essence. We also discover, according to the order of the subsistence of the divine persons already ascertained, that the first person, according to the law of the Divine Nature, may express the divine will, or signify a divine command, to the second; and the first and second, in one

joint active principle, may express the same will, or signify the same command, to a third ; and that without the smallest superiority, inferiority, or inequality, amongst the divine persons : for the divine will is exactly according to the Divine Nature. And it is only upon this principle, that we can understand how it was possible for creation to have been effected, or how it still continues to be preserved by the Divine Being. And upon this principle we account for the particular display of the divine goodness, power, and wisdom, manifested in creation and providence ; and upon the same principle, we see the divine glory manifested in the still greater work of redemption, and that in perfect consistency with the mysterious order of the distinct persons in the Divine Essence.

The first signifying, or, according to the order of subsistence, expressing, the divine will, according to its own nature, in all the extent of the divine perfections, natural and moral : the second, effecting or fulfilling that will, according to the very same extent : the third, approving or ratifying the same expression of the divine will, with all the divine energetic influence, to the immeasurable and uncreated extent of the whole mind of Deity. Thus in every work of the Divine Being, when traced to the Divine Essence, this doctrine harmonizes with the divine perfections, whether we contemplate the glorious works

of creation and providence, or interestingly investigate the far more glorious work of redemption.

According to this doctrine, providence continues its exercise, if we dare say so, in perfect consistency with all the necessary perfections of the Divine Being; for every work and every act that we can rationally investigate, in creation, providence, and redemption, are all conducted upon this principle.

12. Following up every work and every act to the Divine Being, in the Divine Essence, by fair investigation, we discover a perfection, corresponding to the social powers of the human soul, by which the divine will may be expressed, by one person to another, in the Divine Essence; and also by which, a divine person, necessarily equal in all divine perfections, may receive such an expression, and may farther sustain and discharge an office inferior to the other; and by which, a third person, in the Divine Essence, every way necessarily equal to each and to both the other two, in all divine perfections, natural and moral, may undertake and sustain an inferior office.

And while in such a view as this, the plan and economy of redemption are perfectly obvious, yet is the Divine Essence no way robbed of its necessary and essential glory; nor are the divine perfections, natural and moral, in the smallest

degree, eclipsed. But, on the contrary, the Divine Being is every way exalted, magnified, and glorified; and all the divine works shine forth, both as worthy of the Divine Being, and consistent with, though far above, the comprehension of reason, to fathom the whole.—Hence, according to all the rules of reasoning and argument, by the peculiar law of the Divine Nature, laid down as the foundation of every proposition, the Divine Essence and perfections must subsist in three, and can subsist in neither more nor less than three, distinct persons. This is demonstrated by the divine efficiency, intelligence, goodness, love, and the perfection or power of expressing the divine will, or signifying a divine command, according to all the qualities of its own nature, entirely independent of all created beings.*

* See Note L. on the preceding Proposition.

PROPOSITION XII.

PROVING THE SAME DOCTRINE FROM THE POWER
WHICH THE HUMAN SOUL HAS TO MAKE A PROMISE.

[This power is both moral and social, and infers more moral beings existing together than one—There must be a perfection corresponding to this, inhering in the Divine Essence—If not, the Divine Being cannot make a promise, according to its own nature, in all the extent of the Divine Essence, and therefore must be imperfect—The modes of personality in the Divine Essence must be three—Distinction and union of personality are all the radical mode of perfection—The work of providence could not be carried on, were there not three distinct persons in the Divine Essence—Neither could the work of redemption.]

1. PURSUING the same subject, upon the principle of the social powers of the human soul, a fair chain of reasoning and argument will prove, with equal force of demonstration, that there must be a Trinity of persons in the Divine Essence. By the social powers bestowed upon the human soul, it is capable of *making a promise*; and this it could not do, without both moral and social powers.

It is equally evident that the soul could not do this, unless there were some other rational, intelligent, and social being or beings, within the

sphere of this associating principle ; because, were there but one rational and intelligent being in the universe, although it were endowed with social powers, yet it could never call them into action, as has been already clearly proved ; and as it could never exercise its social powers, so it could never make a promise.

But as things are now constituted in the moral world, by the Divine Being, it is undeniably evident, that the human soul has a power of making a promise, according to the qualities of its own nature ; and this power is, necessarily and essentially, social ; and the exercise of this power constantly infers, and goes upon the principle, that some other rational and social being or beings exist, capable of receiving that promise, according to its own nature. Thus, both the power of making, and the power of receiving, a promise, infer the sociability both of the agent and object engaged in that promise. Hence it is perfectly evident, from the nature of things as they now are, that it is absolutely necessary and essential to the perfection of the human soul, that it should constitutionally possess an inherent power of making a promise ; and it is equally necessary, that there should be more intelligent and social created beings, similarly constituted in their rational powers and faculties than one.

2. Now, if the social power by which the human soul can make a promise, be necessary

and essential to its original constitution and perfection, then it clearly and undeniably follows, with demonstrative force and conclusion, that there must be, in the Divine Essence, a perfection answering to, and corresponding with, the moral power of making a promise, inhering in the essence of the human soul. For it has ever been taken for granted, by the light of nature, admitted in the schools of philosophy from the earliest ages, that man is created according to the image of the Divine Being. And this is fully confirmed by revelation. Hence, as it has been already argued, by the fairest principles of inductive reasoning, that the Divine Being might withhold from the rational moral being, a perfection necessarily and essentially inhering in the Divine Essence, yet still, as it has been argued, it is absolutely impossible for the Divine Being to bestow upon a created being, formed according to the divine image, a moral perfection, necessary and essential to its constitution, which is not necessarily and essentially inhering in the Divine Essence, and every way corresponding with each and with all the divine perfections, natural and moral: for, if so, then man is not created after the image of the Divine Being.— Upon this principle it clearly follows, that there must be in the Divine Essence a necessary and essential moral perfection, capable of making a promise; and this perfection must be conceived

or imagined, according to its own nature, as every way corresponding with the Divine Essence, in eternity, immensity, and immutability.

3. And as all the moral intelligent creatures of the universe, however high, however exalted, are yet, after all, finite, and limited with respect to the past and the future, by duration, and with respect to the present, by space; and whereas the Divine Being is necessarily existent, eternal, immense, and immutable,—it is perfectly evident to the weakest capacity, that no one finite creature, nor all the intelligent social beings in the universe, were they ten thousand millions of millions of times more numerous than they are, and were creation and providence ten thousand millions of millions of times removed out of existence, and brought into it again, at the intervals of certain periods, however long extended,—even all these taken together, could neither perfectly receive, nor fully comprehend, the absolute extent of the eternity, immensity, and immutability of one divine promise, in all the extent of its own nature.

For as the Divine Being is necessarily existent, from everlasting to everlasting, without variableness or shadow of turning, eternal, immense, and immutable; so a divine promise must, in its own nature, be like the Divine Being, in all the unlimited and uncreated immensity of the divine perfections, both natural and moral. And the

rational intelligent creatures, however numerous, being still but finite, and the Divine Being absolutely and perfectly infinite, it is sufficiently evident, that what is finite, can never comprehend that which is infinite. A finite rational creature may, with the divine assistance, comprehend so much of a divine promise, according to the particular modification of it, made known to accountable beings, as can answer all the purposes of comfort here, and happiness hereafter. But what is this to the eternity and immensity of the divine promise, according to all the qualities of its own nature, in the Divine Being? It is not so much, in comparison, as a drop to the ocean; a single grain of sand, to all that encompasses the shores of the mighty deep; or the glow-worm, to the innumerable luminaries that blaze in the lofty firmament.

4. Again; as the Divine Being is necessarily existent, immense, and immutable, and was as perfect before any rational intelligent creature had existence, as since, and would for ever continue to be as perfect as it now is, should all the rational intelligent creatures throughout the universe, in the heavens above, and in the earth beneath, be reduced, in a moment of time, to their primitive nonentity, and never again called into existence;—it must therefore follow, that the Divine Being had the perfection and means capable of making a promise, according to all the

qualities of the Divine Nature, as necessarily and absolutely before creation and providence, as since. And seeing the whole of the rational, intelligent creation, however multiplied and varied, never could, can, nor will, be able to receive and comprehend a divine promise, according to its own nature; created beings can only receive a particular modification of that which is uncreated, and even this but imperfectly, and in part. It follows, then, as certain as demonstration can make it, that either the Divine Being could not make a promise, according to all the qualities of its own nature, before creation; and if so, the great First Cause must be imperfect in itself; or that, since creation, the Divine Being could only make a promise, according to a particular modification, to rational, intelligent creatures, who could only receive it in part, and comprehend it imperfectly. And this is the same as to affirm that the Divine Being is imperfect, and never, at any time, could, nor can, make a perfect promise, according to its own nature. But surely, as the power of making a promise is a social perfection of the human soul, and as there is a perfection in the Divine Essence, corresponding to this power, the one created, the other uncreated, (for man is created after the image of his Maker;) the Divine Being must for ever have possessed a perfection capable of making a promise, according to its own nature, and adequate to the whole

eternity, immensity, and immutability of the Divine Essence.

And if this perfection be necessarily inherent in the Divine Essence, the Divine Being must possess the full and perfect exercise of it in every point, throughout the unlimited regions of eternity and immensity.

5. But this perfection it is impossible the Divine Being could exercise in this manner, if the Divine Essence and perfections subsist in one single mode only, and can subsist in no more than one. For as we have already proved that the created social being could not exercise its social powers, were it alone and solitary in the universe ; so, presuming to argue from the creature to the Creator,—from the particular modification of the image, to the real substance,—it is impossible to form any adequate notion how the Divine Being could exercise the perfection corresponding to the social power of the human soul to make a promise, according to its own nature, if the Divine Essence must subsist in one mode only. For how is it possible that the Divine Being could make a promise, according to its own nature, every way adequate to the Divine Essence and perfections, upon this hypothesis ? Surely the same individual mode of subsistence, or person, could not be both agent and object : the very same mode making the promise by itself to itself. And the same mode of subsistence, or per-

son, could not make a promise, according to its own nature, to the created moral being, in all the necessary extent of eternity and immensity. The argument then stands thus: either the Divine Being has no such perfection as we now speak of,—and this is contrary to reason; or if it has, and must subsist in one mode or person only, it never could nor can exercise this perfection, according to its own nature, in all the extent of the Divine Essence, and the other divine perfections. Or, if we argue that this perfection must be exercised, then, upon the principle we have just laid down, it must exercise this necessary, eternal, immense, and immutable perfection, eternally; and this is impossible. Now, as each of these conclusions, if admitted, must prove the Divine Being imperfect, it is absurd, and contrary to all just notions of Deity.

Then, the only other principle, that it is possible to assume, consistent with reason, is, that the Divine Being necessarily must, and does, subsist in three distinct modes or persons, according to all the attributes and qualities of its own nature, within its own essence, as the demonstrations of the foregoing Propositions clearly establish.

6. And this conclusion evidently proves, that there, necessarily and essentially, must exist, first, a necessary and perfect distinction of personality, in the modes of the subsistence of the Divine

Essence and perfections ; and, secondly, a necessary and perfect union of the personality of the Divine Essence and perfections : And hence it will follow, that as a distinction of personality requires two modes, and an union of personality requires one, the aggregate will amount to three distinct modes of personality. And as a distinction and union will include all the radical modes which are within the compass of possibility, it is absolutely impossible that there can be more than three distinct modes of personality, even in the Divine Essence. Now, upon this principle of the doctrine of the Trinity, we discover a distinction of the modes of subsistence, or persons, in the Divine Essence. And we see a way clearly, by which the one mode may express or signify a promise, according to its own nature, every way adequate to the eternity, immensity, and immutability of the Divine Essence and perfections ; and we see a way also, how another mode can receive this divine promise, according to its own nature, every way adequate to the necessary eternity, immensity, and immutability of the Divine Essence and perfections. For the promise, like the Essence, subsists in distinct modes ; which may be conceived as making, receiving, and ratifying it, according to the order of distinct subsistence ; and in this manner, the promise is every way adequate to the nature of the Divine Being.

Another method of argument.

Or, arguing the position in another way, we may say—the first distinct mode of subsistence, according to the qualities of its own nature, necessarily, eternally, immensely, and immutably, communicates the Divine Essence and perfections; and, in the same manner, expresses the divine promise, that they may subsist in a mode distinct, not separate, from what they do in itself, and standing in an incommunicable relation to itself, and thereby constitutes another mode of subsistence, distinct from itself. Now, whether we consider this distinction necessarily arising in the view of the making and receiving the divine promise, or necessarily arising from the order of subsistence, in the expressing and receiving the same promise, according to its own nature, the conclusion amounts to the very same, and proves, that the divine promise subsists exactly in the order of the persons in the Divine Essence. And this does not imply any superiority or inferiority; nor any priority in time, dignity, or nature, among the divine persons, but only a priority of order; and it arises from the necessary law of the constitution and economy of the Divine Essence and perfections, in order to the necessary and absolute consummation of the perfection and happiness of the Divine Being, according to its

own nature, entirely within itself, and is every way as necessary to this, as the very existence of the Divine Being. As among men, the expressing and receiving of a promise, imply no inequality of nature among the persons thus engaged, so neither does this necessary expressing and receiving the divine promise, imply the smallest inequality, in any way whatever, among these divine persons. And it is perfectly obvious, that where the nature of man is perfect, in the constitution of the mind, and configuration of the body, according to nature, there can be no inequality. Upon this principle, all inequality among men, must arise from some accidental cause: from nature it cannot. And as among the divine persons the essence and perfections are precisely the same, and all accidental causes of inequality for ever excluded, it is absolutely impossible that there can be any inequality among them.

7. Again; as by fair investigation and legitimate reasoning, we clearly discover, that the Divine Essence and perfections must necessarily subsist in distinction of personality, in order that the Divine Being may, from everlasting to everlasting, exercise the perfection of making a promise, according to its own nature, every way adequate to the Divine Essence and perfections, within the Divine Essence itself, altogether independently of creation; and as the Divine

Nature is simple, absolute, and indivisible; yet subsists in distinction, in order to the perfection and happiness of the Divine Being; the Divine Nature must partake of this distinction; and, partaking of this distinction, it must do so in personality, for the distinction consists in nothing but personality; and doing so in personality, a third person necessarily exists in the Divine Essence, partaking of the distinction in each and in both the other two, and necessarily and absolutely uniting in itself; in personality, the perfection of giving and receiving a promise finally, eternally, immensely, and immutably; itself standing in an incommunicable relation to each and to both the other two.

Argument by communication.

Or, according to another method of demonstration, we say—the first and second modes of distinction, or persons, in one joint, active principle, according to their own nature, necessarily, eternally, immensely, and immutably, communicate the whole of the Divine Essence and perfections, with this perfection of giving and receiving a promise, according to its own nature, every way adequate to the Divine Essence and perfections, natural and moral, that they may subsist in a manner distinct from what they do in themselves, and thereby constitute a third mode or person;

standing in an incommunicable relation to each and to both themselves. And whether we consider this third person necessarily arising in the Divine Essence, from the union of personality, in giving and receiving a divine promise; or whether we consider the necessary communication by the first and second, in one joint active principle, constituting the third;—neither the one nor the other of these views implies the smallest inequality among the divine persons, as we have often argued: for the whole, according to the foregoing Propositions, is founded upon the law of the constitution and economy of the Divine Essence and perfections, every way necessary to the absolute consummation of the perfection and happiness of the Divine Being, within its own essence, before creation and providence began, and entirely independent of all created beings.

And as the divine goodness is the same in the mode or person making the promise, which it is in the mode or person receiving the promise, and the same which it is in the mode or person receiving the joint communication of the promise from the other two; and these persons stand in the distinct and incommunicable relations to one another, already mentioned;—therefore, by this train of reasoning also, the Divine Essence must, according to its own nature, subsist in three, and can subsist in neither more nor less than three, distinct, not separate, modes or persons.

8. Now as, in the foregoing Proposition, it was satisfactorily proved, that there must be a Trinity of persons in the Divine Essence, in order to the creation of all things; so, upon the very same principle, we argue, that it was impossible that the work of providence could be carried on upon any other principle; and revelation clearly supports this—"The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high; who humbleth himself to behold the things that are in heaven and in earth?" And as providence could not be carried on without the subsistence of the Divine Essence in three distinct persons, so it was impossible that redemption could have been effected upon any other principle. If the divine promises have been revealed to the human race, according to a particular modification in the divine moral government; they are only the small glimpses of those necessary, eternal, immense, and immutable promises, which, according to their own nature, are signified by one divine person to another, from everlasting to everlasting, every way adequate to the Divine Nature, before creation and providence began. And hence it undeniably follows, that, unless the Divine Essence necessarily subsist in three co-equal, co-eternal, co-immense, and co-immutable persons, it was, and would have been, for ever impossible for the Divine Being to have made

the smallest revelation of itself to the sons of men. How strikingly does revelation correspond with this! "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him. All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

9. It is upon the principle of the doctrine of a Trinity of persons in the Divine Essence, that the plan of redemption shines forth in all its glory. And we observe particularly the relation it has to this divine perfection, which is capable of making, receiving, and ratifying a divine promise, according to its own nature, in the Divine Essence, without beginning and without end, unceasingly. Hence the mysterious scheme of revelation has been exhibited among the sons of men, and the interesting plan of redemption made known in the glorious prophecies and promises of the sacred oracles.

Every view of this Proposition, taken in connection with all the foregoing, is consistent with reason; with revelation; and with the necessary and essential perfections of the Divine Being. Therefore it must be true; and it evidently establishes the doctrine of the Trinity, in defiance of all opposition, from whatever quarter.

The reasoning which we have used, it is hoped,

will be found legitimate ; and the grand scope of this Proposition is, both to establish the doctrine of the Trinity, and the plan of redemption, according to that doctrine. Whatever establishes the one, establishes the other ; and we rest the whole force of all upon the divine efficiency, intelligence, goodness, love, a power of expressing the divine will, and of making a promise.*

* See Note M. on the preceding Proposition.

PROPOSITION XIII.

PROVING THE DOCTRINE FROM THE POWER WHICH
THE HUMAN SOUL HAS TO BEAR WITNESS.

[Some of the organs of sense were given for the purpose of bearing witness—There must be in the Divine Essence a perfection answering to, or corresponding with, the power of bearing witness—If not, the Divine Being is imperfect—This perfection must have been as absolute, in its own nature, before creation, as since, and would for ever continue perfect, were creation and providence annihilated—If the Divine Being could not exercise one of its own necessary perfections, according to its own nature, before creation, then this perfection, before creation, was of no use—The very same mode of subsistence cannot bear witness to itself—It cannot be both agent and object in the very same act—Unless there were three distinct persons in the Divine Essence, the rational intelligent creatures could render no worship to the Divine Being.]

1. ALL the foregoing Propositions are still more strongly supported, and more fully and clearly established, by another train of reasoning, founded upon the social powers of the human soul; and, in particular, upon that power which it has of bearing witness.

That this is an essential power in the constitution of the human soul, will not be disputed.—Bearing witness, in a certain sense, is a moral

duty; and the human soul has a moral principle inhering in its essence, by which it is capable of performing this moral duty. This power is sometimes called Conscience—a power more sacred than reason itself: and when, in addition to this, we consider some of the outward senses, we see they correspond exactly with this power, and are remarkably fitted for its exercise. The mouth, and the power of speech, the ears, and the power of hearing, discharge the duties of this moral power in wonderful harmony. Were the mouth and speech given to man, merely to address inanimate or irrational beings? No: the chief purpose was to worship the Divine Being, and to converse with intelligent social creatures. Were the ears, and the power of hearing, given to man, merely to hear the sounds of the inanimate or irrational parts of the creation? Were they given merely to hear the singing of the birds, the lowing of the cattle, the roaring of the seas, the howling of the winds, or the louder peals of the terrific thunder? No; besides these, they were given to hear the voice of social creatures in articulate accents, conveying communications from soul to soul; and thus upon the social nature, the moral principle of conscience, the faculty of speech, and of hearing, all constitutional in the human being, we found the power of bearing witness.

Upon a general view of human nature, therefore, and a fair analysis of the powers and facul-

mation, a perfection that may be necessarily inhering in the Divine Essence, yet it is altogether impossible for the Divine Being to bestow or confer upon the rational intelligent being, created according to the divine image, a moral perfection, which really does not necessarily inhere in the Divine Essence.

And as we have rested the argument so strongly upon the original constitution of the human essence, as being social, and upon the power or principle of conscience, as formed to bear witness to the truth; and farther, upon the organs of speech and hearing, as constituted to discharge the office of conscience, in this moral duty; and rising from the moral being, created according to the image of the Divine Being;—the conclusion is fair, extending from the creature to the Creator, that the power of bearing witness is a perfection inhering in the essence of both: in the one, created after a particular modification; in the other, uncreated, according to the Divine Nature.

There must, therefore, necessarily be in the Divine Essence a perfection, corresponding to the power of bearing witness in the human soul; and that divine perfection must be considered, both as necessarily inhering in the Divine Essence, and as every way absolute, and becoming all the other divine perfections and attributes. And if so, then it follows, with undeniable de-

monstration, that this divine perfection must every way, necessarily and essentially, inhere in the Divine Essence, from all past eternity, and must, necessarily and essentially, continue to inhere, through all future eternity, altogether independently of creation and providence.

It is also abundantly evident, that this perfection must have been as necessary and absolute in the Divine Essence, before creation and providence began, as it has been since ; and it would continue absolutely the same, were creation and providence for ever done away.

3. From these views and arguments it is undeniably evident, that there must necessarily be in the Divine Essence, a perfection or power of bearing witness within itself, independently of creation. And it is no less evident, that this perfection must be every way absolute, and equally necessary with the other divine perfections.

Now, considering this perfection of the Divine Being as necessary, eternal, immense, and immutable, it plainly follows, that all the rational intelligent creatures that have been, are, or shall be, were they thousands of millions of millions of times more than they have been, are, or shall be, to the end of time, admitting creation to be repeated ever so often, at intervals ever so distant, to whatever extent we may incline to suppose,—these beings, all taken together, could not receive, understand, or comprehend, the whole

extent of the divine testimony or witness : because this is necessarily infinite, eternal, and immutable ; and the intelligent creatures are finite and limited ; and that which is finite can never comprehend that which is infinite. No process of reasoning is necessary to prove this.

4. And it still farther follows, as has been clearly demonstrated in the reasoning upon the foregoing Propositions, that if there be a perfection or power of bearing witness, necessarily inhering in the Divine Essence, it was as real and perfect before creation, as since ; and therefore it evidently follows, that the Divine Being was as perfect before creation, as since ; and this divine perfection of bearing witness, must have been exercised before creation, according to its own nature, in its full, absolute, eternal, immense extent ; otherwise the Divine Being must have existed without the use or exercise of one of the divine perfections, according to its own nature. And if this perfection must, necessarily and essentially, inhere in the Divine Essence, and if the Divine Being existed before creation, without the use of one of the necessary and essential perfections of its own nature ; then it may be clearly argued, that the Divine Being might not have existed at all before creation : for if the Divine Being could really exist at any time, without the use or exercise of one of the divine perfections, necessarily inhering in the Divine Es-

cence, then it might easily be proved, that as it could have existed without the use of one of the perfections necessarily inhering in its own Essence, it might as well, at that very time, have existed without the use or exercise of two; and if so, of three; and if of three, it might also of four, and of the whole of the divine perfections; and this is the very same as to affirm, that the Divine Being could have existed and not existed at the very same time, which is a downright contradiction, and altogether impossible. Now, if it be granted, that this perfection really does necessarily inhere in the Divine Essence, then it must be granted, that the Divine Being might exercise it; and if ever the Divine Being could exercise it, in any one instance, according to its own nature, from all past eternity, through future eternity, then the argument is gained; for this perfection must be like the Essence in which it inheres, eternal, immense, and immutable; and if that which is eternal, immense, and immutable, be exercised in any one instance, it must be exercised eternally, immensely, and immutably; and if this be granted, all is gained that the argument implies. And yet the reasoning will clearly stand, that if the Divine Being could have existed, without the exercise of one of the perfections necessarily inhering in its own essence, so much as for a single moment, then it might have existed without the exercise of the same perfec-

tion for an hour ; and if for an hour, then for a day ; and if for a day, then for a month ; and if for a month, then for a year ; and if for a year, then for a century ; and if for a century, it might exist without it for ever. And if the Divine Being could exist without the use and perfect exercise of one of the divine perfections altogether, this at once does away the perfection of the Deity. And if the perfection of the Deity be done away, this at once destroys the idea of the existence of the Divine Being ; which is at once both impious and absurd.

5. Therefore, the Divine Being must have necessarily existed in the full and perfect use and exercise of each and of all the divine perfections, and must necessarily continue to do so, from everlasting to everlasting, through every point of eternity and immensity ; and if so, it must necessarily exist in the use, and in the full and perfect exercise, of witness-bearing, as well as of every other perfection inhering in its own essence ; and if so, then there must be a Trinity of persons in the Divine Essence : Because, if the Divine Essence and perfections subsist in one mode only, and can subsist in no more than one, it follows, that either the Divine Being could not bear witness before creation began : for how could the same individual mode of subsistence in the Divine Essence bear witness to itself ? How could the very same mode of subsistence, or per-

son, be agent and object in the very same act? It is impossible. Or, seeing this cannot be, if the Divine Being really did exercise this perfection before creation, it was exercised to nothing, and to no purpose, which is equally absurd. Or, if the Divine Essence and perfections must subsist in one mode only, and can subsist in no more than one, it farther follows, that as the Divine Being could not exercise this perfection before creation, so neither could it exercise this perfection since creation, except imperfectly: for as we have already proved that no creation, which limited intelligence can conceive or imagine, could ever receive a full and perfect manifestation of the witness-bearing of the Divine Being; and since it has also been proved, that the Divine Being must exist in the full and perfect exercise of every one of the divine perfections, through every point of eternity and immensity;—it follows, as clear as the noon-day sun, that, in order to the full and perfect exercise of this divine perfection, the Divine Essence must, necessarily and essentially, subsist in more distinct, not separate, modes or persons than one. And if the Divine Essence must subsist in more distinct modes or persons than one, there, necessarily and essentially, must be a distinction in the Divine Essence, whereby one mode or person can bear witness to another.

And as both the essence and the veracity of

the Divine Nature is absolute and indivisible; this distinction of one mode of subsistence bearing witness to another, implies neither superiority nor inferiority of personality, nor any priority of personality in time, dignity, or nature, but only a priority of order; for these distinct modes or persons, necessarily and essentially, bear mutual and reciprocal witness the one to the other, eternally, immensely, and immutably; and this arises from the necessary law of the constitution and economy of the Divine Essence and perfections, which constitutes the absolute consummation of the perfection and happiness of the Divine Being, entirely within the Divine Essence itself, before creation and providence began, and as long as they shall continue, and after their dissolution in the general conflagration, through all future eternity.

Now, as we fully ascertain two distinct necessary modes of subsistence or persons in the Divine Essence, we see clearly the divine perfection of bearing witness, subsisting also in the same distinction. And as the Divine Nature is simple, indivisible, and uncompounded, and the divine perfection of bearing witness subsisting in distinction, while the divine veracity and the divine nature is simple and absolute, the Divine Nature must, in its veracity, partake of this perfection of bearing witness, as it subsists in the distinction of each and of both the modes or per-

sons already ascertained. And if it partake of the distinction subsisting in each and in both, it must do so in personality, because the distinction already ascertained consists only of personality. And if the Divine Nature partake of this distinction of personality from each and from both the other two, a third mode or person necessarily arises in the Divine Essence, partaking of the nature of each and of both the other two, and standing in an incommunicable relation to each and to both. And this implies no superiority nor inferiority between these three distinct modes of subsistence; the nature and perfections being absolutely the same in each. It is impossible there can be inequality. The distinction of order can never comprehend inequality, when the essence and perfections are precisely the same; and the circumstance of order arises entirely from the law of the constitution and economy of the Divine Essence, and is as necessary to the perfection and happiness of the Divine Being, as the existence of the Divine Being itself.

6. And as it has been already proved in the foregoing Propositions, that it is absolutely impossible there can be either more or less distinct modes of subsistence, or persons, in the Divine Essence than these three, because of the incommunicable relation subsisting between each of them, therefore, the harmony between the exer-

cise of the divine perfections, according to all the qualities of their own nature respectively, by the adorable persons in the ever-blessed Essence, and that particular manifestation of the same glorious perfections, revealed to rational and intelligent creatures, so conspicuously appear.—For we must ever take into consideration, the vast difference there is between the reality of things as they are in the Divine Essence, according to their own nature, and as they are modified in manifestation or revelation to intelligent creatures. The latter leads up to the former, which are reserved for a different manifestation in the future state. In the mean time, the particular modification, revealed according to the plan of redemption, answers all necessary purposes in the present state. And unless the modes or persons in the Divine Essence were in reality three, and neither more nor less than three, and in each this perfection of witness-bearing, according to the revelation made in the sacred Scriptures, it would be absolutely impossible for created intelligent beings to perform any worship, or religious service, acceptable to the Divine Being; because it is only according to the particular way that the Divine Being has manifested itself, or bears witness of itself to the rational moral creature, that any warrant can be found, or any rule of worship observed, by the moral creature. It cannot worship according to the nature of things, as they

are in themselves in the Divine Essence, but it must worship according to the modification or representation made of them to it, by the Divine Being itself. The general works of creation afford no rule of worship of any kind; neither do the works of providence, as such. It is the revelation made in the holy oracles, by which the Divine Being bears witness of itself, that a proper mode of worship can be established: This is plain from the mode of worship in the Jewish church.

But, above all, the representation of the divine perfections, and of the divine will, manifested in the Saviour of men, by which the Divine Being bears witness of itself, in the very highest degree, to the rational intelligent creature, that the clear, unerring, and infallible rule is found and established, by which the rational creature can approach in worship and religious service to the Creator, in an acceptable manner.

Hence it plainly follows, from every view of reason, and from every possible point of argument, that the Divine Being must either not exist at all, or that there must be inhering in the Divine Essence a perfection capable of bearing witness; and this perfection must be every way adequate to the Divine Essence, and all the other divine perfections; and must be considered as necessary, essential, absolute, eternal, immense, and immutable, and exercised by one divine per-

son to another, in the Divine Essence, altogether independently of creation. And these divine persons must be considered as co-equal, co-essential, co-eternal, co-immense, co-immutable, and every way adequate to give and receive a divine testimony, according to its own nature, or bear witness in all the extent of the divine perfections, natural and moral, according to the peculiar law so often mentioned, mutually, reciprocally, and unceasingly.

And because a divine person can only bear witness, according to its own nature, in a divine and perfect manner, becoming all the divine perfections; and a divine person only is adequate to receive divine testimony, according to its own nature, in all its eternity and immensity; therefore it follows, with the clearest and strongest force of demonstration, that there must be a Trinity of persons in the Divine Essence, co-equal and co-eternal in all respects.

7. Thus, from a correct investigation of some of the social powers of the human soul, and by fair induction, extending the reasoning from the creature to the Creator, the doctrine of the Trinity is established, by the firmest, clearest, and most undeniable demonstration.

The Propositions we have brought forward, exhibit the doctrine, each in particular, and all in general; and many others might be adduced, equally strong; so that a host of arguments from

every quarter, rush together, with united force, to prove, convince, and demonstrate, that the doctrine of a Trinity of persons in the Divine Essence is perfectly consistent both with reason and revelation.*

* See Note N. on the preceding Proposition.

PROPOSITION XIV.

PROVING THE DOCTRINE FROM THE NATURE OF
THE POWER OF SPEECH.

[No animal except man has the power of speech—Speech consummates the perfections of all the other faculties of the human soul—Except moral purity, it is the highest perfection of the soul—Something corresponding to it must be found as a perfection in the Divine Being—If so, there must be a plurality of persons in the Divine Essence—If not, it is impossible that the Divine Being can have such a perfection.—It is necessary to the perfection and happiness of the Divine Being.]

1. BESIDES the foregoing arguments contained in the Propositions discussed, which, it is hoped, are conclusive, and demonstratively evident, and prove, clearly and satisfactorily, the doctrine of the Trinity, another, equally cogent and convincing, and also taken from the powers of the human soul, presents itself. This is the power of speech. That speech is a power or faculty of the human soul, cannot be denied; and that it is a power, ennobling, distinguishing, and peculiar to human beings, is perfectly clear and manifest; and that it dignifies and exalts the human soul, even above that which the power of reasoning does, will appear very certain, by a little consideration and reflection upon the nature of it.

Something like reasoning is found in the tribes and classes of the animated irrational creation ; but nothing can be found in them that approaches to articulate speech, or continued language. No one truly articulate sound, as such, ever was, or ever can be uttered, except by the human organs. No animal that ever existed, ever uttered so much as a single word of four syllables, with distinct and perfect articulation, so as to be understood by another animal, except man alone.— Speech, then, being a power of the human soul, inhering in it by its original constitution, raises man farther above the level of other animals, than any other power of the human soul does. The other powers and faculties are all subservient to it, so that we plainly perceive it may be considered as that power which raises man nearer to the resemblance and image of the Divine Being, than any other power or faculty either of his body or mind.

2. A brief survey of these perfections and attributes of the Divine Being, already treated of in this work, will set this argument in a clear and conspicuous light. We know, that a particular modification, and faint resemblance, of the divine goodness, love, knowledge, wisdom, power, holiness, and veracity, as they are perfections of the Divine Being, are found respectively in man ; so are the social powers already treated of : And we know, from fair investigation, that all these,

and every one of them in particular, are subservient to speech in the human soul. Nay, not one of them can be exercised or manifested by the human soul, to the utmost of its capacity, without speech. How could one human being communicate all the goodness which it possesses, to the very utmost extent of its nature, in a social way, to another, without speech? It is clear this is impossible. Without speech, something of this goodness, in the perfection of its communication, by one human being to another, is and must be imperfect. The same thing may be affirmed of love. How imperfect would love in the human creature be, without speech, in comparison with what it is by that power? Look at the exercise of all the benevolent affections between parent and child,—between the sexes,—between one human being and another, in their friendly and social intercourse,—and see how imperfect and defective the whole would be, without the power of speech.

As for knowledge, we need scarcely make mention of the argument. What attainments could human beings make in knowledge, without the power of speech? We may venture to answer, None, that would be of general utility to society. The very same thing may be affirmed concerning wisdom. Without the exercise of the power of speech, the wisdom of man would appear little above the level of some of the brute creation.

Where would the wisdom of practical jurisprudence, practical religion, practical arts and sciences, and practical industry of every kind, be discovered, without the power of speech? To what purpose would power itself, considered abstractedly, be to the human soul without speech? As for the social powers already investigated, they could be of no advantage whatever to human beings, without the exercise of the power of speech.

3. If, then, speech really be the consummation of the perfection of goodness, love, knowledge, wisdom, power, judgment, reasoning, and the social powers, as well as of every other power and faculty of the human soul, it plainly follows, that the power of speech is the very highest, the most distinguishing, the most exalted ornament, next to the moral principle, to moral purity, and to immortality, bestowed by the Divine Being upon man. Hence it farther appears, that speech is the grand and finishing social perfection of human nature; and that there is something corresponding to it in angelic nature, there is no doubt, because it is the highest social perfection in moral beings. Now, if it be such a glorious perfection in human nature, may we not presume, on fair grounds of reasoning and argument, that there must be a perfection corresponding to, or agreeing with it, in the Divine Nature. It is surely natural and fair to conclude, that what is

so high and distinguishing a perfection in the rational intelligent being, must also be found in the Divine Being; in a degree as much higher, and as far surpassing that in the creature, as the Divine uncreated Being excels the created. And this perfection must inhere in the Divine Essence, in a manner becoming all the other divine perfections, both natural and moral.

4. We have all along reasoned, on the fairest and soundest principles, that there may be a perfection in the Divine Essence, which is not bestowed upon the rational creature in the original constitution of its essence; but we still argue as confidently, that no necessary and essential perfection can inhere in the original constitution of the human soul, which does not, necessarily and essentially, inhere in the Divine Essence, in a way becoming the majesty, and glory, and nature, of the Divine Being. The Divine Being may withhold from the rational moral creature a perfection which the Divine Essence may necessarily possess, but cannot bestow upon the creature the modification of any necessary and essential perfection, which does not, necessarily and essentially, inhere in the Divine Essence itself. And the idea that man is created according to the divine image, after a particular modification, establishes this beyond dispute.

Therefore, if the Divine Being has communicated to the human soul the power of speech, as

necessary and essential in its original constitution, according to the present state of things in the moral world, there must be found in the Divine Being an uncreated, necessary, and essential perfection, corresponding to this. Because the fairest reasoning runs thus—If the Divine Being has bestowed upon the human essence the power of speech, as the highest social perfection, and if the Divine Being cannot bestow upon the human essence what it has not in itself, in a way becoming its own nature ; then demonstration fully proves, that there must be in the Divine Essence a perfection corresponding to the power of speech in the human soul. But still it must be understood, that the divine perfection excels the human, as far as the Creator excels the creature. But as the human is formed after the image of the divine, still our argument is legitimate and conclusive.

5. Now, if there be in the Divine Essence a perfection corresponding with the perfection of speech in the human essence, and if that perfection in the Divine Essence, be corresponding with all the other divine perfections, natural and moral,—then, from a fair abstract investigation of the power of speech in the human essence, an argument arises, which, when traced in all its bearings, irresistibly proves, that there must be a plurality of persons in the Divine Essence. And if there be a plurality of persons in the Divine

Essence, without any perfection in that essence answering to, and corresponding with, the power of speech in the human soul, then there cannot possibly be any communication, in the way of intellectual intercourse, among these divine persons.

6. Again; if there be in the Divine Essence a necessary perfection, corresponding with, and answering to, the power of speech in the human essence, and if there be not a plurality of persons in the Divine Essence, then the Divine Being possesses a perfection, for which, if we dare so speak, it has no use, and which never has, can, nor will be exercised. This is the same as to affirm that the Divine Being is imperfect, because a perfection inheres in that Essence, which never was, has, nor shall be exercised, by the Divine Being, from eternity to eternity. That is, the Divine Being has a perfection which is of no use; and this is the same as to do away the idea of the Divine Being altogether, which is both impious and absurd. For perhaps we can entertain no lower nor more dishonourable view of the Divine Being, than to suppose it possible for the divine perfections either to remain for ever inactive, or to be exercised merely toward created beings, which are imperfect. This would be the same as to affirm, that the Divine Being is indeed perfect, but never has, can, nor will, from everlasting to everlasting, use or exercise any one of the divine perfections, according to

its own nature, in all its uncreated and absolute energy. And this is surely, at best, but conceiving of the Divine Being as imperfect, which is not only directly contrary to reason, but highly dangerous.

Again; as we have already proved, from an abstract view of the divine necessary perfections, that there must be a plurality of persons in the Divine Essence, so we now argue, from the full and perfect exercise of the divine perfection under consideration, that we can have no idea of the divine counsel, nor the divine procedure, in the government of the universe, in consistency with those perfections we have already explored; and with the perfection now under consideration, if there be not a plurality of persons in the Divine Essence. To conceive of all the divine goodness, in its uncreated and absolute extent and influence, as communicated in the Divine Essence, without any thing corresponding to the power of speech, is to conceive of the perfect communication of the divine goodness, without the enjoyment of that perfection, in all its absolute and unlimited extent, which is absurd. Still more strongly is this principle supported, by the argument taken from the perfection of love. If this perfection be exercised in the Divine Essence, according to its own nature, in consistency with all its unlimited, eternal, immense, and immutable extent, by one divine person to

another, without any thing corresponding to the power of speech, we must conceive of the Divine Being as either altogether wanting a perfection, which contributes so much to the happiness of the rational intelligent creature ; or, if it be argued that this perfection really does inhere in the Divine Essence, then it may be answered, that, upon the hypothesis of only one person subsisting in the Divine Essence, it is impossible that the Divine Being could ever use or exercise this perfection ; and this is the same as to affirm that the Divine Being is imperfect, which is impossible. There must, therefore, be in the Divine Essence a plurality of persons, according to the foregoing reasoning, or there must not inhere in the Divine Essence a perfection corresponding to the power of speech in the human soul.

Should we argue from the exercise of the perfection of knowledge, we cannot conceive how the uncreated knowledge, in its divine perfection, can be communicated by one divine person to another, necessarily subsisting in the Divine Essence, without, at the same time, conceiving the use and exercise of a perfection corresponding to the power of speech in the human soul.

The same mode of reasoning will still apply and hold good with respect to the exercise of wisdom, power, love—perfections corresponding to the social powers of the human soul, and all the divine moral perfections.

7. Therefore, as the exercise, manifestation, and display of every one of the divine moral perfections in the Divine Essence, must at the very same time be accompanied with the exercise of a perfection corresponding to the power of speech in the human soul, or else they must be exercised imperfectly, which is impossible; therefore, from the power of speech in the human soul, the doctrine of three distinct persons, subsisting in three distinct incommunicable relations to one another in the Divine Essence, may be fairly proved, and fully established.

The first person is necessarily constituted by the economy of the Divine Essence and perfections, according to personal distinction, having this perfection necessarily, and in all respects consistent with the nature of Deity, and subsisting as the first. The second having it in all respects the very same, and subsisting as the second. The third must also have it in all respects the very same, and subsisting as the third.

Therefore, while we must conceive of the Divine Being as everliving, spiritual, intelligent, moral, and possessing existence, and perfection, and happiness in itself, we must conclude, from such a view, according to the force of the foregoing reasoning, that the doctrine of the Trinity is both rational, and consistent with the necessary existence, independence, and happiness of the Divine Being.

And thus, resting upon the law of the constitution and economy of the Divine Essence and perfections, as found in the efficiency, intelligence, goodness, love,—the power of expressing a command, of making a promise, of bearing witness, and of speech ;—the Propositions hang upon each other ; the arguments run into one another ; and the whole form a combination, stupendous, grand, and impregnable, supporting and defending the doctrine of the Trinity.*

* See Note Q. on the preceding Proposition.

PROPOSITION XV.

PROVING THE DOCTRINE FROM THE NATURE OF
THE EXISTENCE OF THE DIVINE BEING.

[The very existence of the Divine Being, and the law of the Divine Nature, prove this—The divine persons must not be confounded, but only distinguished—The procession of the Divine Essence and perfections is not voluntary, it is necessary—The Divine Essence and perfections can subsist in no other way than in distinct personality—The Divine Essence cannot proceed, according to its own nature, so as to constitute a created person in the Divine Essence ; and yet, by the law of its own economy, it must proceed—Therefore, it must proceed, so as to constitute an uncreated person in the Divine Essence—The same reasoning may be applied to each of the divine moral perfections, one by one—The divine love proves the same doctrine—The same Divine Essence and perfections, in consistency with the economy of their own nature, must subsist in a mode of personal distinction—and, according to the same economy, must proceed from this first person to a second—and from this first and second, to a third.]

1. FROM the foregoing reasoning, in each of the Propositions, viewed as a great whole, it plainly appears, that there must necessarily be a plurality of persons in the Divine Essence ; and so far as our views have extended in this most important of all subjects, the plurality consists of three, and neither more nor less than three, di-

vine persons. And the reason which proves that there are three, and neither more nor less than three, is first founded on the unity, simplicity, indivisibility, eternity, immensity, and immutability of the Divine Essence : this stands as the grand foundation, upon which the whole superstructure of the doctrine rests ;—and, secondly, on this foundation we lay the peculiar law of the constitution and economy of the Divine Essence and perfections, as this law appears in the activity, energy, and operation of the ever-living and self-existent Essence, and the perfections of life, intelligence, moral excellence, and efficiency, inhering in that self-existent Essence. This establishes the necessity of the procession of the Divine Essence, by which the second and third persons are respectively constituted. And, thirdly, above these two, we rest the incommunicable relation in which the three divine persons stand to each other.

And, for the sake of perspicuity and argument, we may call them, as we have already done, the first, second, and third ; and it is perfectly evident, from the nature of the unity and simplicity of the Divine Essence, and from the reasoning already advanced, that these divine persons, though distinct, are the very same in essence, and in all perfections, natural and moral ; and, therefore, are not separate, as we have all along insisted, but only distinct, and standing in an in-

communicable relation to one another ; and must, according to the nature of the Divine Essence, have an inbeing, if we may so speak, in each other. No reasoning is necessary to prove that every being must exist according to the nature of its own essence. Now, the nature of the Divine Essence is, according to the law laid down all along as the foundation of our reasoning, active, energetic, and operative ; and as the Divine Being is self-existent, and entirely independent of any creature, its own nature must act according to the law of its own essence and perfections ; and if so, as has been abundantly proved, that nature must subsist in three distinct modes within its own essence ; because the first, being constituted by the economy of the Divine Nature, procession from the first must be to the utmost extent of all the properties and qualities of its own nature, and can neither be less nor more, and by which a second mode or person must necessarily be constituted, in all respects exactly according to the same nature ; and as the Divine Nature is still active, energetic, and operative, notwithstanding a second mode is constituted by procession, according to the law of the Divine Nature ; for this activity, energy, and operation, must continue, according to all the qualities of its own nature, until no farther procession can possibly take place ; and as the activity, energy, and operation are precisely the same, in both the

first and second modes, and must still continue, according to their own nature, this can only be by the union of these distinct modes in this very same active and operative principle, in joint procession, to the very utmost of all the qualities and properties of its own nature, and can neither be more nor less, by which a third mode or person must be constituted in all respects exactly according to the same nature; and this third mode, or person, shuts up all farther procession, as we have already proved. And on account of the incommunicable relation in which these three modes stand to each other, and which is necessarily formed and established by the procession just mentioned, these modes or persons must not, and ought not, to be confounded, but only distinguished. And it must be farther considered, that as they are the very same in essence and perfections, both natural and moral, they are the very same in will, majesty, and glory, because they are the very same in nature; but still, they must be considered as distinct, on account of this incommunicable relation to each other, in which they subsist. Hence it will appear, upon a full investigation of the Divine Essence, that the divine efficiency, intelligence, goodness, love, knowledge, wisdom, power,—perfections answering to the social powers, and the power of speech of the human soul, and all other perfections, natural and moral, must be considered necessa-

rily, naturally, co-equally, and co-eternally, the same in each, otherwise the Divine Being could not exist; for all this is according to the law of the Divine Nature already laid down; and it is impossible for the Divine Being to subsist in any other way but according to its own nature.

2. We are not to consider these modes or persons as merely voluntary. The personal distinction of the divine perfections, which constitutes the first, is not voluntary—it is natural and necessary; nor are we to consider the procession from the first, which constitutes the second, to be merely voluntary—it must be and is necessary and natural; neither are we to consider the procession from the first and second, which constitutes the third, as merely voluntary, and that it might or might not be: No; we must consider it as necessary and natural. The first person is naturally and necessarily constituted by the economy of the divine perfections; and the whole of the procession, from first to last, is according to the necessary law of the constitution and economy of the Divine Essence and perfections. Thus, if the first person has the whole of the divine perfections, natural and moral, by the law of their own economy, subsisting in itself distinctly in order, and in order only, as the first; and if the essence and perfections, natural and moral, subsist in the second person, exactly according to the law of their own economy, the

same as they do in the first, except in the order of distinct subsistence;—we see the essence of the second person necessarily and essentially the same with the essence of the first; and, therefore, the existence of both must be the same, because the essence and the perfections are precisely the same. And if the essence and perfections, both natural and moral, be the same in the second that they are in the first, except only in distinction of subsistence, after a different incommunicable manner in each; then, whatever arguments will prove the existence of the Divine Being, will hold equally good when applied to the second, as well as when applied to the first. And whatever arguments will prove the perfections of the Divine Being, natural and moral, will hold equally good when applied to the second person, as well as when applied to the first. And whatever arguments will prove the happiness of the Divine Being, will hold good when applied to the second, as well as to the first, for the existence, perfection, and happiness of both are precisely the same. And in every train of reasoning, we must constantly keep in view, that the Divine Essence and perfections have only a distinct subsistence in an incommunicable relation, not a separation in the second person from the first.

Now, removing creation and providence quite out of view, and contemplating the Divine Being as necessarily existent, perfect, and happy, with-

in itself, from all past eternity, through all future eternity, and naturally independent, without the least regard to creation and providence. If, then, it be absolutely necessary, according to the peculiar law of the Divine Nature, that there should be a full, perfect, absolute, eternal, immense, and immutable procession of the whole Divine Essence and perfections, from the first mode of subsistence or person, according to the foresaid law of the Divine Nature, that they may subsist in a mode distinct from what they do in the first, and thereby constitute a second mode of subsistence, standing in an incommunicable relation to the first; and as the Divine Essence is simple, absolute, and indivisible, yet, according to the foregoing reasoning, necessarily subsisting in two distinct persons; from these two distinct persons the Divine Essence, in all its perfections, must necessarily proceed, in one joint active principle, and thereby constitute a third mode of subsistence, or person, which is neither the one nor the other of the two first, but distinct from each and from both, and proceeding from each and from both, because of the law of the activity and energy of the Divine Nature, already mentioned, and because of the simplicity of the Divine Essence. For as each of the two first persons has the whole of the Divine Essence and perfections subsisting distinctly, yet in an incommunicable relation the one to the other; the law of the ac-

tivity of the Divine Nature, and this incommunicable relation, are the source, if we may so speak, from which the procession, which constitutes the third person, arises, because of the absolute union of the Divine Essence in simplicity and indivisibility; and yet because of these two distinct modes of subsistence, so that the one is not the other, therefore, the Divine Essence, with all its perfections, must proceed, in one joint, active principle, from the first and from the second, equally, to a third mode of subsistence, equally distinct from each and from both, and partaking of the same essence and perfections from each and from both, in absolute union, and that from everlasting to everlasting, without beginning and without end.

Therefore, the necessary and essential procession of the divine goodness, which is the very same with the procession of the Divine Essence and perfections from the first and second persons, in one simple, active principle, so as to constitute a third mode of subsistence, or person,—is of such a nature, that the divine goodness subsists in the third person, as necessarily proceeding from the first and second, in the very same active principle, partaking of the Divine Nature, proceeding from both, and therefore subsists in this third person, as from both the two first; and therefore equally partaking of the divine goodness, as it subsists distinctly and respectively in

each and in both the two first ; and that, neither as it does in the first, nor as it does in the second, but as it does in each and in both, and in a manner distinct from both. Hence the divine goodness is the very same in the third, that it is in each and in both the two first. And this procession, in one joint active principle, from the two first to subsist in the third, is not a procession of priority in duration, in dignity, nor a priority of causation, nor even a priority of nature,—for the nature is the very same in all ; but it is merely a procession of order. For when could eternity, immensity, and immutability, begin or end?

Now, according to the foregoing reasoning, if the divine goodness, as subsisting in the first person, according to its own personal distinction, could not, according to its own nature, proceed, so as to constitute a creature in the Divine Essence ; neither could this divine goodness, as subsisting in a second person : therefore, according to the law of the Divine Nature, we argue the necessity of the procession of the whole of the divine goodness from the first and second, by the law of their nature, in one active principle, so as to constitute a third person in the Divine Essence, in order to the very existence of the Divine Being. For the Divine Being can exist in no way, but according to its nature, which reason demonstrates to be in three distinct modes of subsistence. And the Divine Essence, with all its perfections thus pro-

ceeding from the two first, and thereby constituting the third; we perceive it subsisting distinctly in the first, in a manner peculiar to the first; and in the second, in a manner peculiar to the second; and in the third, in a manner peculiar to the third. And besides this third, it is impossible that there can be any other procession of the Divine Essence, or any other distinct mode of subsistence, because procession is entirely perfected in the three divine persons. And these three divine persons can subsist in no other manner than in the three distinct modes of incommunicable relation already mentioned. And it is impossible that the Divine Essence, or any of the divine perfections, simply, can subsist in any other way than in the three persons already ascertained; for this is exactly according to the law of the Divine Nature: and it is impossible that the Divine Nature can subsist in any other way than according to its own law. For if it be necessary and essential to the very existence of the Divine Being, that the divine goodness should, according to the economy of the Divine Essence,—according to all the qualities and properties of its own nature,—proceed from the first mode to subsist in a second, and thereby constitute a complete and adequate object, capable of receiving all its influence; and that, because it is necessary to the existence and happiness of the Divine Being, so that the whole of the Divine

Essence, with all its goodness, should naturally proceed from the first in such a manner as to subsist in a distinct mode, and thereby constitute a distinct person, adequate to receive the whole of the divine goodness, according to its own nature. This shews that the Divine Nature requires to subsist in distinct modes; and we see a very cogent reason, because the Divine Nature cannot proceed, so as to constitute a creature in the Divine Essence, and because that all the objects in creation, however numerous, neither are nor can be adequate to the reception of the whole of the divine goodness; and if it be equally as necessary that the Divine Essence and perfections should, in all respects, be the very same in the second person that they are in the first, only subsisting after a moral distinction; then, from the very distinction of these two persons in the Divine Essence, it is in all respects equally necessary and essential to the very existence of the Divine Being, that the divine goodness should, according to the fixed law of the Divine Nature, proceed from the first and second, in one active principle, that it may subsist in a mode distinct from what it does in the two first, and thereby constitute a third person, every way divine, every way perfect, every way adequate to receive the whole of the divine goodness, from the first and second; and this is absolutely necessary, because the divine goodness could not proceed from the

first and second, so as to constitute a created person in the Divine Essence; and, according to the foregoing law, it necessarily does proceed. It must, therefore, constitute a third divine person, and that because all created objects, however numerous, neither were, are, nor ever shall be, adequate to receive the whole of the divine goodness. Therefore, according to the nature of the divine goodness, the doctrine of three distinct persons in the Divine Essence, by a full and fair investigation, is clearly and undeniably demonstrated.

The very same train of reasoning may be used, to prove the necessary, essential, and eternal procession of the divine love, knowledge, wisdom, holiness, power, truth, and all moral perfections; and the perfections answering to the social powers; and the perfection corresponding to the power of speech in the human soul,—one by one. All these, and many others, may be investigated, and clearly proved to proceed, according to the law of the Divine Nature, from the first mode or person, to subsist in a second; and from the first and second, in one active principle, to subsist in a third; and that by the uniform, fixed, and immutable law of the activity, energy, and operation of the Divine Essence, in order to the very existence of the Divine Being, according to its own nature in all respects. And thus, upon the principle of the procession of the Divine Essence,

with all its perfections, it can be clearly proved, by demonstration, that there are three distinct persons in the Divine Essence; and by reason of the simplicity, unity, and indivisibility of this Essence, these three divine persons are the very same in substance, equal in power and glory, and all perfections, natural and moral.

Again; as we have proved in the foregoing arguments, by reasoning clear and satisfactory, founded upon the law of the procession of the Divine Essence and perfections, and, in particular, that of goodness, that the doctrine of the Trinity is really consistent with reason; and reason may be fairly applied to it, so far as to satisfy rational creatures, that the doctrine is certainly true, and that reason and revelation fully harmonize in this doctrine; because every one of the moral attributes of the Divine Being affords an ample proof of the doctrine.

5. We may, for farther satisfaction, investigate the divine perfection of love, as we have done that of goodness, and exhibit an additional proof of the same thing. Taking our view of this divine perfection before creation and providence began, and contemplating the Divine Being as necessarily existent, it clearly follows, that this Being must continue unceasingly the same; the same eternal, immense, and immutable Being; and, by consequence, must be self-sufficient, and every way adequate to its own existence, perfec-

tion, and happiness; and, therefore, must have been as perfect before creation and providence as since, and would still continue perfect, were creation and providence removed out of being, and completely extinct, as we have all along supposed. And being absolutely perfect in and of itself, it must possess the perfection of love, necessarily and essentially. And as we have reasoned upon goodness, so we reason upon love, the Divine Essence and perfections, in consistency with the economy of their nature, must subsist in a mode of personal distinction; there must be a necessary and essential procession of the divine love from this mode to another, or from the first person to the second, in order that the divine love may be exercised or manifested, according to all the qualities of its own nature; and in order to this, it must subsist in the second person in a manner distinct from that in which it does the first; and that the Divine Essence, and all other divine perfections, may do the same, so that the second is every way co-equal to the first, and not separate, but distinct only. Whatever is necessary and essential as a perfection in the first, is equally necessary and essential as a perfection in the second, except only the distinct mode of subsistence. And, as we have proved, there must be a necessary and essential perfection of the divine love, from the first person to the second, which is an adequate object to re-

ceive, and capable of returning, the whole of the divine love ; and this procession is necessary, according to the law of the nature of the Divine Essence, because all the creatures in the universe, however numerous we may suppose them to be, never were, can, nor will be, adequate to receive, or capable to return, the expression of the divine love, according to all the qualities of its own nature. Therefore, we continue to argue, that the Divine Essence and perfections are, necessarily and essentially, the same in the second person that they are in the first, but with this difference only, that they subsist in the second in a mode distinct from what they do in the first.

6. This at once presents us with the idea, that there must be a procession of the divine love, as well as of the Divine Essence, from one mode of subsistence to another, or from the first person to the second, in order that this love may be manifested or displayed in the Divine Essence, according to all the qualities of its own nature, and that it may operate consistently with its own nature. Now its own nature is living, intelligent, moral, and energetic : therefore, according to the law of its own nature, so often referred to, it must proceed from one mode of subsistence to another, according to all the qualities of its own nature ; and as the essence, perfections, and mode of subsistence, constitute personality, it must proceed so as to constitute divine personality, otherwise the Divine Nature

would be imperfect; and as this law is exactly according to the Divine Nature, this procession from one person to another, must, like the Divine Nature, be eternal, immense, and immutable: And as by this procession we discover a distinction of personality in the Essence, as well as in the love; and as the Divine Nature is exactly the same in each of these modes or persons, excepting only the distinct manner of subsistence; this nature must partake of the distinct modes of the subsistence of its own essence, and according to its own law immediately referred to, as it is equally active, energetic, and operative, in each of these modes of distinction, and at the same time partakes of each and of both these modes of distinction, in personality; it must, by the law of its own nature, proceed from each and from both these modes of distinction, and from each and from both alike, so as to constitute a third mode of distinct subsistence, in personality, according to all the qualities of its own nature, otherwise the Divine Nature is imperfect, which is impossible. Therefore it follows, with conclusive evidence, that as the Divine Being must necessarily exist, it must no less necessarily subsist according to its own nature; and its own nature being active, energetic, and operative, the law of its own nature pronounces, that it must subsist in a Trinity of personality,—first, in distinction, and, second, in union. And farther it

cannot proceed, and that merely because the procession must be according to personality; and if it proceed first to distinction of personality, and then to union of the very same personality, it is absolutely impossible there can be any farther procession; for that which is indivisible and distinguished, cannot be distinguished again, without multiplication and division; and that which is indivisible in union, can neither be united, nor distinguished again, without composition or confusion. Let any person, if he can, turn aside the force of this reasoning. For it is undeniably evident, that if the Divine Essence and perfections have proceeded, according to the law of the Divine Nature, from one mode of personality to another, it is absolutely impossible that it can proceed to a third, without respect to these two, unless multiplication take place in that which has no parts, which is impossible. And if the Divine Essence proceed, in one principle, from distinct personality in two modes, to distinct personality in one, it is impossible that it can proceed from this one, in union, to any other, without introducing multiplication or division into that which has no parts,—all of which prove a downright impossibility. The Divine Essence, therefore, cannot proceed to a fourth mode of subsistence, upon any principle of reasoning whatever. Therefore, there must be three, and can be neither more nor less than three, persons in

the Divine Essence: And hence it is as necessary that the Divine Nature should exist in three distinct modes of personality, as that it should exist at all. So that the very existence of the Divine Being, when fairly followed out, proves undeniably the doctrine of the Trinity. The Divine Being must necessarily exist, and must necessarily exist in three distinct modes of subsistence.

And thus, taking a retrograde survey of the divine efficiency, intelligence, moral excellence, the powers answering to some of the social powers of the human soul, all taken in connection with the economy of the Divine Essence and perfections, and manifested in procession, prove, that the very nature of the Divine Being is to exist in three distinct modes of personality. The chain of proof forms links which run into one another naturally, and exhibit a combined view, consistent with reason, and the most accurate demonstration.*

* See Note P. on the preceding Proposition.

PROPOSITION XVI.

PROVING THE DOCTRINE FROM THE NATURE OF
THE PERFECTION OF THE DIVINE BEING.

[*Exemplified by wisdom—First, negatively ; second, positively—All the divine moral perfections may be exemplified in a similar way—The supposition of a moral perfection inhering in the Divine Essence infers the exercise of it—The exercise infers the procession of it from one mode to another—The procession infers the modes of distinct subsistence—The third mode infers the consummation of the Divine Essence and perfections—Nothing more nor less than a divine person can be constituted by the necessary procession of the Divine Essence and perfections from one mode, to subsist in another—Procession is for ever shut up in the third person.*]

The Divine Being must exist in the perfect exercise of all its own moral perfections.

1. Now, having proved, it is hoped, that the Divine Being necessarily exists in three distinct modes of subsistence, or in three distinct persons, the argument assumes a new aspect, and attempts to prove, that the Divine Being must exist in the full and perfect exercise of all its moral perfections, without beginning and without end. This is equally as necessary as that the Divine Being should exist at all. And as we now assert that

the Divine Being must necessarily exist in the full and perfect exercise of all its own moral perfections, this can only be upon the principle of communication, so repeatedly proved in the foregoing Propositions ; or upon the principle of procession, now the immediate object of notice. And the chief force of the argument rests upon two great outline principles of evidence.—The first is, that as the Divine Being is necessarily existent, and possesses necessarily all moral perfections : And as morality is ever active and operative, in its very nature, in that modification of it bestowed upon the creature, it is surely still more so in its own divine nature in the Creator ; and if this be so, which is surely a fair conclusion, if we should suppose the Divine Being for one single moment without the exercise of any one of its moral perfections, suppose wisdom, goodness, veracity, love, or any other moral perfection whatever, then the Divine Being must be supposed that moment to be without that perfection.—We shall take wisdom as an example. If we can suppose, for a single moment, the Divine Being without the full and perfect exercise of its own wisdom, that same moment we suppose it to be without wisdom ; and if the Divine Being exists for a moment without wisdom, that moment, with reverence, we may say, it is unwise ; and if unwise for a moment, it may be so for a minute ; and if for a minute, it may be so for an

hour; and if for an hour, it may be so for a day, a week, a month, a year; and if so, for everlasting. And this would strip the Divine Being of wisdom entirely, and rob it of one of its necessary perfections. God, without the full and perfect exercise of wisdom, for a single moment, would be no God at all. The same reasoning will hold good with regard to the perfection of veracity, goodness, and love, or any other moral perfection we may incline to exemplify.—The second argument upon which we rest the force of our reasoning is, that if it be granted that, in any one instance throughout eternity, past, present, or to come, the Divine Being can exercise any one of its own moral perfections for a single moment, it must for ever be in the full and perfect exercise of that perfection.—Suppose love. The divine love, in its own nature, is eternal, immense, and immutable; and if that which is eternal, immense, and immutable, be ever, in any one instance, for a single moment, exercised according to its own nature, it must be exercised eternally, immensely, and immutably. The Divine Being, therefore, must be in the full and perfect exercise of its own love, eternally, immensely, and immutably. These two arguments chain the subject (if we may so speak) with riveted bolts. The first proves that the Divine Being cannot exist a single moment without the full and perfect exercise of each and of all its own moral

perfections. The second proves, that if the Divine Being exist in the full and perfect exercise of each and of all its moral perfections for a single moment, it must exist in the full and perfect exercise of all its moral perfections, eternally, immensely, and immutably. And this can only be, according to the law of the activity, energy, and operation of its own essence, and moral perfections, as naturally and necessarily proceeding from one distinct mode of subsistence to another distinct mode of subsistence; and in one joint active principle, proceeding from these two, equally, to subsist in a third mode, where all divine perfection is consummated. If, therefore, reason can get a hearing, the Divine Being must exist in the full and perfect exercise of each and of all its moral perfections, through every point of eternity and immensity; and this is absolutely necessary to the consummation of the perfection of the Divine Being. For the very existence of each and of all the divine moral perfections, supposes the exercise of each and of all: and the exercise of each and of all, for a single moment, supposes the full and perfect exercise of each and of all, eternally, immensely, and immutably. And the supposition of the full and perfect exercise of each and of all, eternally, immensely, and immutably, supposes the full and perfect procession of the Divine Essence and perfections from one mode of subsistence to another, eter-

nally, immensely, and immutably. And the supposition of the procession of the Divine Essence and perfections, from one distinct mode to another, eternally, immensely, and immutably, supposes the procession of the Divine Essence and perfections, in one joint, active principle, from these two distinct modes of subsistence, to a third; and this consummates the procession of the Divine Essence and perfections, and thereby consummates the perfection of the Divine Being. Whatever may be said to the contrary, these arguments will bear their full weight, in a cool and dispassionate investigation of the subject, and satisfactorily prove, that the Divine Being must exist in the full and perfect exercise of each and of all its own moral perfections, in order to the absolute perfection of its own nature; and that, in order to the absolute perfection of its own nature, it must subsist in three distinct modes or persons, and can subsist in neither more nor less than three.

Another method of arguing the subject, founded upon the necessity of a final termination of the procession of the Divine Essence and perfections in the third person:

2. It is necessary to ascertain the final termination of procession; and this can only be in the third person. And unless that we can prove

a final termination of it in this third person, we cannot tell to how many persons it may extend, or whether there may be any termination of it, *ad infinitum*. And we set out upon the principle of the simplicity, unity, and indivisibility of the Divine Essence, and we argue, that the procession of it, with all its perfections and attributes, from the first mode of subsistence, can only constitute another mode of subsistence, every way equal to the first: for the whole must be equal to the whole, in whatever mode it may subsist. And considering the whole to proceed from one mode to subsist in another, the procession must be necessary, eternal, immense, and immutable, every way corresponding to the extent of the Divine Essence; for no other kind of procession could possibly exist in the Divine Nature, without composition, division, or multiplication of that which is necessarily simple, and without parts. We argue, therefore, that this procession is not that the Divine Essence may be compounded, divided, or multiplied, but simply that it may subsist after a different manner. And by the procession of the very same essence and perfections, in one active principle, from the first and second, to subsist in a third mode, distinct from the other two, the Divine Essence is neither compounded, divided, nor multiplied, nor changed in any way whatever, for this is absolutely impossible; but only, by the necessary law of the

perfection of the Divine Being, it proceeds from the first and second, in one joint, active principle, which can only constitute a third mode of distinct subsistence, or person, standing in an incommunicable relation to the other two. And as this necessary procession is, and can only be, from one divine person, to constitute another divine person; and as this necessary procession from the two first persons is, and can only be, in one joint, active principle, to constitute a third divine person; this necessary procession must terminate in this third: because it is impossible that the Divine Essence and perfections can proceed from the first two to subsist in any but one divine person. For no more can proceed but the Divine Essence and perfections; and no less can proceed, without composition, multiplication, or division of that which has no parts. Besides, the whole subsisting in the first mode only, constitutes one person; and the whole subsisting in the second only, constitutes one person; therefore, the whole subsisting in the third, can only constitute one person: and the economy of the very same essence and perfections constitutes these three respectively, so that with respect to essence and perfections they are the very same—they are one. If the whole, in the first mode, constitute but one, and can neither constitute more nor less; the whole proceeding to constitute another, according to its own nature, can

constitute but one, and neither more nor less. Let this subject be argued as it may, upon the fair principles of reasoning, procession is shut up for ever in the third. We can discover no possibility of procession again, in one joint principle, from the three, to constitute a fourth : for it is impossible the third could unite with the other two, in one active principle, seeing they are united in the procession which constitutes the third, and seeing the Divine Essence and perfections subsist in this third, in a mode distinct from what they do in each of the other two ; so that it is impossible that any farther union, in one principle, can take place, in the way of procession from the first and the third, or from the second and the third, or from all three together ; unless uniting that which is absolutely united already, and thereby introducing confusion into the Divine Essence. So that in whatever way we argue the subject, upon the fair principles of reasoning, the conclusion always must be, that there must be three, and there can be neither more nor less than three, divine persons in the Divine Essence. The demonstration is so evident, that he who denies these conclusions, may as well deny that ever the sun shone upon the sons of men. If the Divine Being be perfect, it can only be perfect upon the principles of the doctrine of the Trinity.

And thus another link is added to the fore-

going chain of Propositions, naturally, and consistent with every view of the doctrine from first to last. Whether we contemplate the divine moral excellence, the divine existence, or the divine perfection, harmony pervades the whole, on the principles of sound reasoning, and fairly demonstrates the doctrine of the Trinity.*

* See Note O. on the preceding Proposition.

PROPOSITION XVII.

PROVING THE DOCTRINE FROM THE NATURE OF
THE HAPPINESS OF THE DIVINE BEING.

[The exercise of morality constitutes the happiness of the human being—By parity of reasoning, it may do so in a sublime mysterious way to the Divine Being—If the human soul does not exercise the virtues with which it is endowed, it is the very same as if it were not endowed with them—If the Divine Being do not exercise its moral perfections in a way becoming their own nature, it is the same as if they did not inhere in its essence—Procession must, necessarily and immutably, terminate in the third person—It cannot proceed to a fourth person; this is both unnecessary and impossible—Procession, to subsist in the second and the third, is as necessary as the very existence of the Divine Being.]

1. HAVING attempted to prove the doctrine of the Trinity, from the nature of the existence of the Divine Being, and also from the nature of the perfections of the Divine Being, we shall now endeavour to establish the same conclusions, by a similar train of reasoning and arguments, founded upon the nature of the happiness of the Divine Being.

It is well known, and fully admitted, that the exercise of pure morality contributes greatly to the enjoyment of a moral being; and, after a careful consideration, it will be admitted, that

the exercise of goodness, love, knowledge, wisdom, the social powers, and the power of speech, contributes greatly to the enjoyment and happiness of the human soul, even in its present state. And if we may presume to reason from the human to the Divine Being, we may affirm, that the exercise of the moral perfections of the Divine Being contributes to its own enjoyment and happiness. Perhaps it is not too much to say, that this really constitutes the happiness of the Divine Being.

If the human soul does not exercise that goodness with which it is endowed, it is much the same as if it were not endowed with goodness at all. We may affirm the very same of love, of knowledge, of wisdom, of the social powers, and of the power of speech. For example, if a man be endowed with the power of speech, and yet never exercise that power, it is the very same, to all intents and purposes, as if he had been born dumb.

2. Now, on presuming to reason from the human to the Divine Being, the conclusions of the arguments upon all the divine moral perfections will be perfectly similar to the conclusions we have just now drawn, because man is created after the image of his Maker. For example—suppose the Divine Being necessarily endowed with knowledge, in all the extent of the uncreated Essence; and if it should not exercise its own

knowledge, even for a single moment, in that moment it would be without its knowledge; and if it can be without its knowledge for a single moment, so it might be without it for an hour, a day, a week, a month, a year, and for ever. And God, without knowledge, is an ignorant God; and God, without the full and perfect exercise of one of its own necessary perfections, is no God at all. Therefore, the very idea of the Divine Being without the full and perfect exercise of its own knowledge, so much as for a single moment, leads to the destruction of the very idea of the Divine Being. And if the Divine Being be without its knowledge, it must be without its existence, its perfection, its happiness. If you destroy the idea of the full and perfect exercise of the divine knowledge for a single moment, you destroy all this. Therefore, the Divine Being, without the full and perfect exercise of its own knowledge, so much as for a single moment, cannot be happy.

Farther; if the Divine Being, in reality, be the only source and origin of all truly moral and spiritual goodness, and yet neither exercise that goodness, according to all the qualities of its own nature, in the Divine Essence; nor toward the creature (and toward the creature, it is impossible, as has been clearly proved), then, from the divine uncreated goodness, which is necessarily and essentially inherent in the Divine Essence,

the Divine Being cannot have perfect enjoyment or happiness; and this is the very same as to affirm, that there is no goodness in the Divine Being at all. For, from the very nature of moral goodness, it must contribute to the enjoyment of every being endowed with it, whether created or uncreated; therefore, if we suppose the Divine Being does not necessarily possess perfect moral goodness, according to its own nature, and does not exist in the full and perfect exercise of that goodness,—this is the same as to affirm, that the Divine Being does not exist at all, which is absurd, and impossible. But if, on the other hand, the Divine Being, necessarily and essentially, possesses all truly spiritual and moral goodness, according to all the qualities of its own nature, and also the full and perfect exercise of this uncreated goodness; then the Divine Being has real enjoyment in the exercise of its own goodness; and if it is clear and evident that this Divine Being cannot exercise its own uncreated goodness, according to all the qualities of its own nature, toward creation and providence, because the creatures therein, however numerous, or however often we may suppose creation and providence repeated, are not all adequate to receive the whole manifestation of this goodness, according to its own nature; and if, in the perfect exercise of it, the Divine Being has enjoyment, and if this perfect exercise cannot be toward the crea-

ture, then there must be in the Divine Essence itself, a way for the perfect, full, everlasting, and unceasing exercise of this goodness, according to its own nature, in order to the full enjoyment and happiness of the Divine Being within itself, and without any regard to the creature. And if such a necessary exercise of this divine goodness can only be in the Divine Essence itself, according to the economy of the Divine Essence, upon the principle of the necessary, eternal, immense, and immutable procession of this goodness, from the first mode of subsistence in the Divine Essence, to subsist in a second mode, after a different manner from what it does in the first, and farther according to the same law of the Divine Essence; there must also be a necessary, eternal, immense, and immutable procession of the same goodness, in a way becoming its own nature, and all the other perfections and attributes of Deity, from the first and second modes of subsistence, in one joint active principle, to subsist in a third mode, in a manner different from what it does in either the first or second; and if there can be no other procession of this goodness, according to its own nature, so as to subsist in a fourth mode or person, as has been fully proved, then it plainly appears, by the most accurate and careful investigation of the divine goodness, with respect to the happiness of the Divine Being, that there are no more than three distinct per-

sons in the Divine Essence. And upon the principle of the procession of the divine goodness, or, which is the very same, of the whole of the Divine Essence and perfections, from the first person to the second, and from the first and second, in one active principle, to the third, and this being absolutely necessary to the perfect enjoyment and happiness of the Divine Being within itself; and farther, that this procession, in the twofold view already taken, fills up every idea that we can possibly conceive or imagine, in consistency with the perfection and the happiness of the Divine Being;—then it clearly follows, that as, according to our limited capacity, we must conceive order in the beginning of this necessary procession, so we must conceive order in the end of it, if we may so speak; and we conceive such an order in the end of it, as is every way adequate to the very enjoyment and happiness of the Divine Being within itself; because the union of personality constitutes the termination of procession, every way consistent with necessary happiness. We must, therefore, conclude our research where our subject necessarily terminates; and we conclude, with all satisfaction, and full assurance, that there can be no farther procession, and that there can be no other person in the Divine Essence, besides these three already ascertained; and all this we have found in our reasoning upon the three divine persons brought

under consideration. And, therefore, we conclude, with perfect conviction, arising from the clearest demonstration, that there must be three, and that there can be neither more nor less than three, persons in the Divine Essence.

3. For should we suppose a fourth, then we suppose a person more than is necessary, according to every view of demonstrative reasoning, upon the existence, perfection, and happiness of the Divine Being. And to suppose more than is necessary to the existence, perfection, and happiness of the Divine Being, is downright absurdity and impossibility, and leads directly away from correct views of the Divine Being altogether. For if, after we have fully and clearly ascertained what is necessary to the existence, perfection, and happiness of the Divine Being, we should go beyond what is necessary to the full and perfect proof of our position, and suppose that there is a fourth, and at the very same time must be convinced that this fourth is no way necessary to the existence, perfection, or happiness of the Divine Being,—we may, with equal propriety, suppose a fifth, because we suppose what is not at all necessary to the support and full proof of our position, and which can never be proved. And if we may suppose a fifth, why not a sixth? and if six, why not sixty? and if sixty, why not six hundred? and if six hundred, why not six thousand? and so on, *ad infinitum* ;—

which is the height of absurdity, and at once does away all correct views of the Divine Being, and leads to the utmost extravagance and impiety. Therefore there must be three, and there can be neither more nor less than three, persons in the Divine Essence, according to the position founded upon the principle of the happiness of the Divine Being.

4. Besides, the very nature, and necessary law of the procession of the Divine Essence and perfections, from the first mode or person, to subsist in the second, and from the first and second, in one active principle, to subsist in the third, completely shuts up all farther views and ideas of procession. For as the Divine Essence is one, simple, uncompounded, and indivisible, there can be no more communication to any other besides the third. Because, as the Divine Essence and perfections, both natural and moral, wholly and entirely proceed from the first, that they may subsist in the second, in a mode distinct from what they do in the first, and this procession being as necessarily existent as the Divine Being itself, and that without beginning and without end; though in speaking of it, for want of suitable terms, we are obliged to use terms that might be distorted, and interpreted as implying beginning and ending, yet such limitations are by no means intended, notwithstanding, from the poverty of language, we are obliged to use the

words best adapted to general use, and most expressive, according to our finite capacity.

And as we mean that the whole of the Divine Essence and perfections, natural and moral, proceed from the first and second, in one active principle, that they may subsist in the third, in a mode distinct from what they do either in the first or second, this procession must be considered just as necessary, natural, and unceasing, as the very existence of the Divine Essence itself. It is, therefore, impossible that there can be any farther procession, because the principle of procession, from the first and the second, being necessarily united, necessarily simple, indivisible, and uncompounded, it is absolutely impossible that even the third could unite with the first and second, or with either one or other of them; for that which is naturally and essentially necessary, can admit of no alteration, addition, or diminution, but must continue eternally the same, uniform and invariable.

It is, therefore, no more possible that, from the first and second, in one necessary simple principle, it can proceed to any other mode of subsistence, or person, from the third, than it is possible for the Divine Being to change, or cease to exist. And it is no more possible that, from the first, second, and third, it can proceed to unite in one necessary principle of procession to a fourth, than it is for the Divine Being to change, or cease to exist;

because the Divine Essence and perfections subsist in the third, in a mode distinct from what they do in either of the two first. Therefore there can be no other principle of union among the divine persons, in any farther procession to a fourth. We argue, that the first and second are united, in one simple, absolute principle, in the procession to the third; because such an union is absolutely necessary to the very existence, perfection, and happiness of the Divine Being. But no such necessary principle of union in procession can be found, between the third, and either or both of the other two. For supposing the first and second in necessary union, as we have done, how can we suppose the third in the same necessary union, seeing the subsistence of the Divine Essence and perfections exist in the third, in a mode distinct from what they do in either the first or second? And as the first and second are considered as necessarily united, this necessary union can neither be altered, augmented, or diminished: there cannot, therefore, be a principle of union between the third and the other two, in procession to a fourth.

5. And to suppose a principle of necessary union between the third and any one of the other two, in procession to a fourth, must leave out a divine person; and this must divide the Divine Essence, which is absolutely and necessarily indivisible,—a contradiction too glaring to admit

of hypothesis. There cannot, therefore, be a principle of necessary union among the three, in procession to a fourth. And a principle of union between any two of them, without the third, in procession to a fourth, must either compound, multiply, or divide the essence, which no man, in sober reasoning, will ever be able, for a single moment, seriously to admit. All arguments, therefore, that can be conceived or imagined by the human mind, harmonize, agree, and conclude, that there are three, and that there can be neither more nor less than three, persons in the Divine Essence. Reason and revelation, therefore, perfectly unite in harmonious conclusion, fully and perfectly establishing the grand and interesting doctrine of the Trinity. Thus, upon the principle of procession, as well as that of communication, the doctrine may be clearly argued, and satisfactorily demonstrated.

And thus, taking communication and procession in all their bearings, as exhibited in the foregoing Propositions, a great whole is formed, proving the doctrine upon a foundation which will give stability and confirmation of the doctrine of the Trinity, to the full and perfect satisfaction of every unprejudiced reader upon the subject. The whole stands or falls together.*

* See Note R. on the preceding Proposition.

PROPOSITION XVIII.

PROVING THE DOCTRINE FROM THE NATURE OF
THE NECESSARY EXISTENCE OF THE DIVINE BE-
ING, BOTH BY PROCESSION AND COMMUNICATION,
IN A CONNECTED VIEW.

[*The axioms of procession and communication laid down
---The Divine Being exists according to the law of
procession and communication---Life, intelligence,
moral excellence, and efficiency, constitute the law of
procession; and the activity, energy, and operation of
these, constitute the law of communication---The exist-
ence of the personality of the Divine Being constituted,
by both these---What may be argued of one moral per-
fection, may be argued of all the moral perfections re-
spectively of any essence---We cannot suppose a fourth
person in the Divine Essence, because it is not neces-
sary, and because it is directly contrary to the economy
of that Essence, which terminates eternally and immu-
tably in the third person.*]

1. It will be observed through all the fore-
going Propositions, that it has been all along
laid down as a fixed and fundamental principle,
that the Divine Being must have been as really
self-existent, perfect, and happy, before creation,
as since; and that it would still necessarily con-
tinue to be so, were creation and providence for
ever annihilated. And this view leads at once
to the conclusion, that if we would study the

Divine Being with proper accuracy, we must do so upon the principle, that this glorious Being derives its own existence, perfection, and happiness, entirely from itself.

Two principles or axioms are necessary to direct our research and investigation of this great, glorious, and independent Being, with successful procedure. The first of these is the economy of the Divine Nature, in necessarily subsisting in personality, according to personal distinction, in the necessary procession of the Divine Essence, with all its perfections, from one mode of subsistence to another, and from these two to a third, in order to the necessary existence, perfection, and happiness of the Divine Being, altogether within itself, or wholly derived from itself, independently of all creatures that ever were, are, or shall be.

The second of these principles or axioms is,—the economy of the Divine Nature necessarily constituting personality in one mode of subsistence, according to the law of distinction, and the communication of the Divine Essence and perfections, by this mode of their subsistence, to constitute another mode of their subsistence; and by these two modes, in united principle, to constitute a third mode of their subsistence, by the full and perfect exercise of the divine moral perfections, in order to the necessary existence, perfection, and happiness, of the Divine Being.

Now, the difference between these two principles is this,—procession respects the economy or operation of the Divine Essence, according to its own nature, in the existence, perfection, and happiness, of the Divine Being, in those modes of subsistence which consummate its own absolute independence. And as communication respects the economy or operation of the Divine Essence, according to its own nature, in the full and perfect exercise of its own moral perfections, entirely within itself, and constituting those modes of distinct subsistence which consummate its own independence entirely within itself.

The united view of procession and communication, in what remains of this Essay, may perhaps unfold more correct and distinct notions of the momentous doctrine of the ever-blessed Trinity.

We have fully proved, it is hoped, in every Proposition, or chain of reasoning and argument, that the Divine Being should always be considered as self-existent, or necessarily existent, perfect, and happy, before creation, and without the least regard to creation. Now this can only be by the united reality of the view of the subsistence of the Divine Essence and perfections in personal distinction: by the procession of the Divine Essence, according to its own nature, and the communication of the Divine Essence, according to its own nature. For these constitute the necessary ex-

istence, perfection, and happiness of the Divine Being. The illustration of this will appear, by a review of some of the examples of the divine moral perfections.—We take goodness as most familiar, and say, it is necessary to the existence of the Divine Being, that it should subsist in personality, and that there should be an eternal, immense, and immutable procession of this divine goodness, according to its own nature, from one mode of subsistence to another, and from these two, in union, to a third, in the Divine Essence. The divine goodness must be distinguished in personality, and also united in personality in the Divine Essence, before it can exist according to all the qualities of its own nature. Now it is the very nature of moral goodness, whether created or uncreated, to subsist in distinct personality. And it is no less evident, that there must be an eternal, immense, and immutable communication of the divine goodness, according to its own nature, by one mode of subsistence, or person, so as to constitute another distinct mode or person; and by these two, in united principle, so as to constitute a third mode or person, in the full and perfect exercise or manifestation of this goodness, according to all the qualities of its own nature, in order to the necessary existence of the Divine Being. And it is the very nature of moral goodness, whether created, or necessarily existent, to act or operate in

distinct personality. For it is the nature of procession that the Divine Being must exist according to the necessary law of its own essence, which is, to subsist in three distinct modes. And, according to the nature of communication, the Divine Being must exist according to the law of its own essence, which is, to exercise or manifest its own moral perfections, in their own nature, in three distinct modes of subsistence. The nature of the divine goodness proceeds to subsist in three modes: the exercise of the divine goodness constitutes subsistence in three modes. The doctrine of the Trinity is established, both by procession and communication. It is perfectly plain, that procession can only be from a divine person, or mode of subsistence. And it is equally plain, that the subsistence of procession must be in a divine person, and that, whether we contemplate it as from one or from two. The Divine Nature is still the Divine Nature, and can neither be increased nor diminished, compounded nor confused: the law of procession infers no such thing. The same law in communication infers no such thing. As far as respects the divine self-existence, the first is the law of the subsistence of the divine nature: the second is the law of the exercise of the divine moral perfections.

2. Again; the Divine Essence, as necessarily existent, must of itself naturally possess life, intelligence, moral excellence, and efficiency; and

the very nature of these qualities is to subsist in personality, according to all the modes of which they are capable, in the essence in which they inhere; whether in the created or uncreated moral being. For we can have no correct idea of them at all, except as they subsist in personality; and, therefore, they constitute the law of procession from one mode or person to another, that subsistence may be perfect in all the modes of which it is capable, according to its own nature.

And the very nature of these qualities is to act or operate in personality, in all the modes of which they are capable, in the essence in which they inhere. For it is true that we can have no idea of them, but as they subsist in personality; and, therefore, they constitute the law of communication from one mode or person to subsist in another, after a different manner; that activity, energy, and operation, may be morally exercised in the most perfect manner, in all the modes of which they are capable.

And keeping these things in view, it is quite evident, that the Divine Essence must necessarily subsist in all the modes of personality of which it is capable, and must also act in all the modes of personality of which it is capable. If these two were not both true, the Divine Essence would be imperfect, either in subsistence or operation, which is impossible. Therefore, we must investigate both the modes of subsistence and the modes of ope-

ration, of which the Divine Nature is capable, according to our views of its necessary existence; for without this, our researches are in vain. Now that the Divine Nature is capable of three distinct modes of subsistence and operation, we have fully demonstrated in several of the foregoing Propositions, according to the law of its own constitution and economy; and this can only be upon the principle of procession and communication, which necessarily constitute an incommunicable relation between these divine modes of subsistence, or persons; yet still the Divine Essence and perfections are the very same, in each of the divine persons respectively: there is no separation, multiplication, division, or confusion of the Divine Essence, neither by this necessary procession, nor by this necessary communication, of which we speak; but only a necessary and essential distinction in the mode of subsistence, which constitutes a natural, necessary, co-essential, and co-eternal relation between these persons constituted by procession and communication; so that each is perfect in all respects, having the very same essence and perfections with the other, and that entirely consistent with the very existence of Deity. For, as we have already proved, that without a necessary, full, and perfect procession and communication of the Divine Essence, together with its own goodness, from one divine person, so as to constitute another;

and from these two, so as to constitute a third, by the law of the constitution and the economy of the Divine Essence and perfections, without beginning and without end, so as that there can be neither superiority, inferiority, nor inequality, among these distinct persons,—the Divine Being would be imperfect; and if we may suppose the Divine Being imperfect, we may as well suppose it not to exist at all, which is absolutely impossible: from all which it undeniably follows, that the very law of the constitution and economy of the Divine Essence and perfections, in the distinct modes of subsistence, according to their own nature, fully establish the doctrine of the Trinity.

The argument will ever hold good, that wherever the essence and perfections are in all respects the very same, there no inequality can possibly be found, in the modes of subsistence of the very same essence and perfections; and that, whether the essence and perfections be created, or necessarily existent: so that the doctrine of the Trinity, when properly understood, upon its own native principles, has not the least tendency to introduce inequality in the Divine Essence.

What has been argued upon the topic of goodness, may, with equal propriety, be applied to love, wisdom, veracity, and every other moral perfection necessarily inhering in the Divine Essence; for we can have no proper notion at all of morality, whether created or uncreated, but

as it subsists in personality; and what is true of morality in general, is equally true of every moral perfection or attribute in particular. We can have no idea of it at all, but as it subsists inhering in personality. A moral essence, therefore, may be said to constitute personality; and that personality must subsist in all the distinct modes or persons of which the essence is capable, according to the perfection of its own nature. And the Divine Essence is capable of three distinct modes of subsistence, and capable of neither less nor more. Of less it is not capable; according to the nature of its own morality, in the full and perfect exercise of each and of all its own moral perfections, in one mode of subsistence, this exercise cannot take place. Hence, according to the law of its own nature, both procession and communication constitute a second mode of subsistence; and hence, according to the very same law, procession and communication from these two, in one active principle, constitute a third mode of distinct subsistence; and all this is true of the Divine Essence itself, as a moral essence, and of every perfection necessarily inhering in it, as a moral perfection. And though morality, in the Divine Essence, evidently requires three modes of the distinct subsistence of that Essence, in order to the consummation of its perfection, according to its own nature; yet it does not require more, neither is it necessary that it should

subsist in a fourth. This is according to the law of the nature of the Divine Essence and perfections, so often quoted.

3. For should we suppose a fourth, then we suppose a person more than is necessary, according to the law of the economy of the Divine Essence, and according to every view of demonstrative reasoning upon the procession and communication of that Essence; and also upon the existence, perfection, and happiness of the Divine Being. And to suppose more than is necessary to these, is downright absurdity and impossibility, and leads directly away from correct views of the Divine Being altogether. For if after we have fully and clearly ascertained what is necessary to the nature of the Divine Essence,—what is necessary to the morality of the Divine Essence,—and what is necessary to the existence, perfection, and happiness of the Divine Being;—we should go entirely beyond what is necessary to the full and perfect proof of the doctrine of the Trinity, and suppose that there is a fourth, while at the very same time we must be convinced that this fourth is no way necessary to the nature, the morality, the existence, perfection, or happiness of the Divine Being; we may, with equal propriety, suppose a fifth, because we suppose what is not at all necessary to support the doctrine of the Trinity; and farther, we suppose what can never be proved. For if we may sup-

pose a fifth, why not a sixth, and so on for ever ? which is both absurd and unnecessary. Therefore, all correct views of the Divine Nature, and the morality of the Divine Essence, prove, both by procession and communication, that there must be three, and neither more nor less than three, persons, in the Divine Essence, in order to the necessary existence of the Divine Being.*

* See Note S. on the preceding Proposition.

PROPOSITION XIX.

PROVING THE SAME DOCTRINE FROM THE NATURE
OF THE NECESSARY PERFECTION OF THE DIVINE
BEING, BOTH FROM PROCESSION AND COMMUNI-
CATION, IN A CONNECTED VIEW.

*[We can have no idea of life, but as it subsists in person-
ality—The life of an essence, whether created or un-
created, can exist only in one single mode, or in dis-
tinction and union of personality—If the Divine Es-
sence subsist in distinction, it must also subsist in union
—The Divine Essence must necessarily partake of the
distinction—And this will necessarily constitute union
—Self-evident first principles—Harmony of reason and
revelation in the doctrine.]*

1. EVERY correct view we take of the Divine
Essence will shew more clearly than another,
that if it be necessarily existent, it must be ne-
cessarily perfect. As an essence possessing un-
derived life, that life must necessarily be perfect
in itself, and must necessarily subsist in all the
modes of which absolute perfection is capable;
and as the essence in which it necessarily in-
heres, is necessarily immaterial, it is capable of
no more modes of subsistence than distinction
and union; for the life of that essence is capable
of no more. We can have no idea of life, either
in the created or uncreated essence, but as it
subsists in personality. However much abstract-

edly we may incline to contemplate life, we must ever consider it as subsisting in personality, or we can have no notion of it. And it is impossible to conceive or imagine the life of an immaterial essence to subsist in any other modes of personality than those of distinction and union. As life, in its own nature, is active and energetic, and must operate in all the extent of its own nature, whether created, or necessarily existent, and as it must necessarily subsist in personality; it can operate in no way, according to its own nature, but that of personality: and if the life of an immaterial essence operate at all, it must exercise all the perfections of that essence; and as the life of the divine immaterial Essence must act and operate according to its own nature, it must, at the same time, exercise all the perfections of that Essence, in the most perfect manner, according to their own nature; and this it cannot do, if the Divine Essence subsist in one mode of personality only. All the foregoing Propositions prove this, it is hoped, satisfactorily. It must, therefore, subsist in more modes of distinct personality than one, to exercise all the perfections of the Divine Essence, according to their own nature; and if it subsist in two modes of distinct personality, it must subsist in three; for the Divine Essence must, according to the law of its own nature, subsist consistently with moral distinction of personality, and proceed

from subsistence in one mode, to subsistence in another, in order to distinction ; and it must also proceed from these two, in one active principle, to subsistence in a third, in order to union ; and besides distinction and union in personality, it is absolutely impossible there can be any other mode in an immaterial essence. And according to the same law of the Divine Nature, the Divine Essence and perfections must subsist in a mode of personality ; and that mode must communicate the whole of the Divine Essence and perfections, that they may subsist in a mode or person distinct from what they do in itself, and thereby constitute personality in a second mode, in order to the full and perfect exercise of the moral perfections of the Divine Essence ; and as the Essence still retains its activity and energy, these two distinct modes must, in one joint active principle, communicate the whole of the Divine Essence and perfections, that they may subsist in a mode of personality distinct from themselves, and thereby constitute a third mode of personality, in order to terminate the full and perfect exercise of the moral perfections of the Divine Essence.

It, therefore, undeniably follows, that the Divine Being must subsist in three distinct modes of personality in the Divine Essence, in order to the consummation of its own life, in all the modes of personality of which it is capable.

2. Now, from the distinction of the subsistence of the Divine Essence and perfections in the two first persons, there must, necessarily and absolutely, arise the union of the subsistence of the same essence and perfections, in a third mode or person: for as the Divine Essence is simple, pure, and indivisible, yet must be conceived as necessarily subsisting in two distinct modes, which cannot be confounded, because of an incommunicable relation between them, that Essence must, at the very same time, be conceived as necessarily subsisting in the absolute and perfect union of these modes, in the same Divine Nature; because the Essence being simple, absolute, and indivisible, if it, with all its perfection, necessarily subsist in distinction, it must, at the very same time, with all its perfections, necessarily subsist in union. The very distinction is the foundation of the union. Because the modes of subsistence make a necessary distinction, these very same modes of subsistence make also a necessary union, otherwise the Divine Essence would be divided. If, therefore, it is necessary that there should be two modes of distinction by subsistence, in an incommunicable relation to each other, there must as necessarily be one mode of union, by subsistence in an incommunicable relation. And because the mode of distinction is necessarily incommunicable, the mode of union must be as necessarily incommu-

cable also. For because the first mode is not the second, and because the second is not the first, and because these modes must subsist distinctly, in an incommunicable relation to each other; therefore, that which is necessarily and equally in the first, and necessarily and equally in the second, can neither be the first nor the second, but necessarily partake equally of both. Now the Divine Essence is necessarily and equally in the first and in the second, and being so, must necessarily partake equally of both; and if it necessarily partake equally of both, it must partake equally of both in personality: And this necessary partaking equally of both in personality, must necessarily constitute a person which is neither the one nor the other of the two persons already ascertained; but partaking of both, and distinct from both. And this must necessarily be a third personal subsistence of the Divine Essence and perfections, necessarily distinct from the other two, and necessarily perfect in personality. Hence there must be three, and there can be neither more nor less than three, distinct persons in the Divine Essence.

3. It appears as evident as demonstration can make it, that there is a plurality of persons in the Divine Essence; that this plurality is absolutely necessary to the complete perfection of the Divine Being; that this plurality is founded upon the necessary law of the constitution and

economy of the Divine Essence, which law is the necessary and natural activity, energy, and operation of the life, intelligence, moral excellence, and efficiency of that Essence; and it is according to this law, that both the Divine Essence itself, and all its necessary perfections, natural and moral, must proceed, from one mode of subsistence in personality to another, and from these two, in one principle, to a third, in the Divine Essence, in order to the perfection of the Divine Being within itself. By the very same law, one mode of subsistence in personality, must communicate the whole of the Divine Essence and perfections, so that they may subsist in another mode of personality, and thereby constitute a second person; and as communication must continue, until terminated in absolute perfection, these two distinct modes of personality must, in one joint active principle, communicate the whole of the Divine Essence and perfections, so that they may subsist in a distinct mode, and thereby constitute a third person. And this procession and communication constitute no inequality among these three persons in the Divine Essence; for they can confer nothing upon the one that is not in the other, in all respects the very same; because the essence and perfections are in all respects in each the very same, except the mode of distinct subsistence; and where the essence and perfections are in all respects the very same, the dis-

tinct mode of subsistence can constitute no inequality. The distinction constitutes an incommunicable relation of the one to the other, but nothing else ; so that the doctrine of the Trinity is perfectly established by reasoning and argument. And the whole process of reasoning and argument may be reduced to the following self-evident first principles, viz. If that which is spiritual, simple, absolute, eternal, immense, and immutable, must necessarily subsist in distinction, in order to its own perfection, it must, from the nature of its own essence, subsist in union, in order to its own perfection. If that which is spiritual, simple, indivisible, immaterial, uniform, eternal, immense, and immutable, must necessarily subsist in two distinct modes, each having an incommunicable relation to the other, that very same thing must also subsist in union, in a third distinct mode, having an incommunicable relation to each and to both the other two. This is exactly asserting the sentiments of Scripture concerning the doctrine of the Trinity, in which the terms Father, Son, and Holy Spirit, are used to express the three distinct persons in the Divine Essence, together with the incommunicable relation of the one to the other. And thus the doctrine of the Trinity is clearly demonstrated from the nature of the absolute perfection of the Divine Being.

* See Note T. on the preceding Proposition.

PROPOSITION XX.

PROVING THE DOCTRINE FROM THE NATURE OF THE NECESSARY HAPPINESS OF THE DIVINE BEING, BOTH FROM PROCESSION AND COMMUNICATION, IN A CONNECTED VIEW.

- ▲ [*Moral excellence must subsist in personality—If the divine moral excellence subsist in one mode of personality, it must subsist in three—Moral endowments give no satisfaction to the created being, without exercise according to their own nature—This must be done in the Divine Essence by procession and communication—The perfect exercise of the moral perfections of the Divine Being, in three distinct modes of personality, constitutes its happiness—The existence of a moral perfection supposes its exercise, and its exercise supposes the personality of the Essence in which it inheres—And that personality cannot be absolutely perfect, if it do not subsist in three distinct modes—The foundation of all is the activity, energy, operation, and influence of the divine intelligence, moral excellence, and efficiency of the same Essence.*]

HAVING endeavoured to establish the doctrine of the Trinity by clear reasoning and demonstration, founded upon the nature of the necessary existence and the necessary perfection of the Divine Being, within its own essence, altogether independent of created beings, we now proceed to support the same doctrine by arguments founded upon the nature of the enjoyment and happi-

ness of the Divine Being, within its own essence, without the least regard to creation at all.

1. The Divine Being must necessarily be every way adequate to its own happiness ; and the absolute perfection of the moral excellence of its own essence, constitutes its happiness. And this absolutely perfect moral excellence must necessarily possess, within itself, underived life, intelligence, efficiency, and all other attributes and qualities consistent with its own uncreated and underived nature. And these again must necessarily possess underived and uncreated activity, energy, and operation, according to all the qualities of their own nature.

And the moral excellence of the Divine Essence must subsist in personality, according to all the attributes and qualities of its own nature ; for we can have no just notion of moral excellence, but as it subsists in personality, either in the created or necessarily-existent Being. Therefore, if the moral excellence of the Divine Essence subsist in personality, according to all the attributes and qualities of its own nature, that personality must be either in one single mode only, or in distinct modes. And if it subsist according to all the attributes or qualities of its own nature, it cannot possibly do so in one single mode only ; because the nature of the moral excellence of the Divine Essence is living and intelligent activity, energy, and operation. This is

the fixed law of absolutely perfect moral excellence, whether created, or necessarily existent. And if so, the necessarily existent moral excellence of the Divine Being must subsist in distinct personality in the Divine Essence, otherwise the Divine Being could not be necessarily and essentially happy, in and of itself. And pure, absolute, perfect, and spiritual moral excellence, is the foundation of happiness, both in the created and necessarily-existent moral Being. The more closely this position is examined, the more clearly will the doctrine comprehended in it appear.

Nothing gives greater happiness to a created moral being than the highest and most perfect exercise of its own moral perfections, according to their own nature. Does not the exercise of wisdom give the highest degree of enjoyment to the being endowed with it ; and without its exercise, the being endowed with it derives no enjoyment from it. It is the full and perfect exercise that constitutes the enjoyment. What enjoyment can the being endowed with goodness derive from it, without the exercise of it ? The full and perfect exercise constitutes the enjoyment. The very same thing may be affirmed of veracity, and of every other moral perfection with which the created moral being is endowed. Search all the doctrines of moral philosophers, both ancient and modern, and you will find this

to be their unanimous opinion on the subject of morality.

If, then, the highest and most perfect exercise of the moral perfections of a created being constitutes the greatest happiness of that being, it follows, by fair induction, that the full and perfect exercise of the divine uncreated and undervived moral excellence, constitutes the perfect enjoyment and happiness of the self-existent Being.

2. And seeing the Divine Being can never exercise its own moral perfections, according to all the attributes and qualities of their own nature, if the Divine Essence subsist in one mode only, and can subsist in no more than one: and seeing the Divine Being cannot be perfectly happy without the full and perfect exercise of its own moral perfections, according to all the qualities of their own nature;—therefore, the Divine Essence must subsist in distinct modes of personality. And these distinct modes of subsistence can be upon no other principle but the procession of the Divine Essence, with all its perfections, from one mode of subsistence to another, according to the law of its own nature. And if the Divine Essence proceed from one mode of subsistence to another, it must, according to the same law, proceed from both these modes of distinct subsistence to a third: the very nature of the Divine Essence as simple, indivisible, active,

and operative, requires this. The Divine Essence, therefore, must subsist in three modes of distinct personality, in order to the perfect enjoyment and happiness of the Divine Being entirely within itself.

It is equally true that the Divine Essence must subsist in three distinct modes of personality, in order to the full and perfect exercise of the divine moral perfections, according to the necessary law of the communication of the Divine Essence, with all its perfections, by one mode of personality, that they may subsist in another mode distinct from itself, and thereby constitute the personality of a second mode of subsistence. And as the law of the activity, energy, and operation of the Divine Essence still continues, and must necessarily continue, until it is absolutely perfected by termination; therefore, these two distinct modes must, in one joint active principle, communicate the whole of the Divine Essence, with all its perfections, that they may subsist in a mode distinct from what they do in themselves, and thereby constitute the personality of a third mode of subsistence in the Divine Essence.

It may be objected, that the moral perfections of the Divine Being may exist, though not always in full and perfect exercise. The answer to this is,—that their very existence infers their exercise, and their exercise infers their distinct modes of subsistence; and their exercise in the

distinct modes of subsistence infers the happiness of the Divine Being : therefore, if they be not in full and perfect exercise through every point of eternity and immensity, that moment we suppose them without full and perfect exercise ; that very moment we may suppose the Divine Being does not enjoy full and perfect happiness : for the full and perfect exercise of the perfections of the Divine Essence constitutes the happiness of the Divine Being within itself. And if we can suppose that the Divine Being enjoys perfect happiness in the full and perfect exercise of its own moral perfections, and that when these perfections, or any of them, is not in full and perfect exercise, the Divine Being does not enjoy full and perfect happiness ; then it follows, that at one time we may suppose the Divine Being enjoys full and perfect happiness, and at another time it does not ; at once we suppose the Deity mutable, which is both absurd and dangerous : Or, if we should suppose any of the moral perfections of the Divine Being to remain so much as for a moment without full and perfect exercise, and yet, in that very moment, suppose the Divine Being to enjoy perfect happiness ; then we suppose the Divine Being to enjoy full and perfect happiness without the full and perfect exercise of one of its moral perfections, which constitutes its happiness ; to be happy without that which constitutes its happiness,—which is a glaring contradiction, and

downright impossibility. From all which it follows, that the Divine Being can only enjoy full and perfect happiness in the full and perfect exercise of its own moral perfections, entirely within its own essence, and independently of creation.

3. Farther; as the existence of the moral perfections of the Divine Essence supposes their exercise, at some one time or another; and if, in any moment, past, present, or to come, we may suppose the full and perfect exercise of any one of the divine moral perfections, then all is granted that we plead in argument. For every one, of the necessary moral perfections, inhering in the Divine Essence, is, like that Essence, eternal, immense, and immutable; and if that which is eternal, immense, and immutable, be exercised at all, in any one instance, according to its nature, it must be exercised eternally, immensely, and immutably, or it cannot be exercised at all. Either, then, the Divine Being must exercise every one of the moral perfections inhering in its own essence, eternally, immensely, and immutably; or it must not exercise any one of them at all. If it exercise every one of them eternally, immensely, and immutably, it must necessarily be eternally, immensely, and immutably happy. If it do not exercise any one of them, it cannot be happy. The Divine Being, therefore, must continue in the full and perfect exercise of its own moral perfections, in order to its own full

and perfect happiness; and it can only exercise its own moral perfections upon the principles of the procession and communication of the Divine Essence and perfections, to subsist in distinct modes of personality. Therefore, the principles of procession and communication establish the full and perfect happiness of the Divine Being. In this way, and in this way only, can the Divine Being enjoy itself, in the utmost extent of its own underived happiness, according to its own nature.

This reasoning is still more strongly supported by the following considerations.—If that Essence, which is spiritual, intelligent, immaterial, eternal, immense, and immutable, must necessarily subsist in two distinct modes, standing in an incommunicable relation to each other, in order to its own perfection and happiness; it clearly follows, that it must also subsist in three; because that which necessarily subsists in two, must necessarily subsist in both, at the very same time. Now the Divine Essence must necessarily subsist in both these modes, distinguished by an incommunicable relation to each other, as has been proved. Therefore, as the Divine Essence must necessarily subsist in both, it must necessarily partake of both; and that which the Divine Essence necessarily partakes of, from both these persons, must necessarily be personality, because the distinction consists in nothing but personality. The

Divine Essence must, therefore, necessarily partake of personality from both. And if the Divine Essence partake of personality from or in both, it must necessarily subsist in personality received from both. This personality, thus received by the Essence, or communicated by these distinct persons, must necessarily subsist as distinct from both; and if this personality, thus received, must necessarily subsist distinct from both, then this personality, thus subsisting, must necessarily constitute a third person in the Divine Essence. For as it necessarily partakes of the other two, and yet necessarily subsists distinct from both, there must be a necessary relation between this third person, and the other two; and if so, there must, upon the fairest principles of inductive reasoning and demonstration, be three distinct persons subsisting in the Divine Essence, and standing in an incommunicable relation to one another.

And thus investigating the subject to the very foundation, as far as we are able, and resting the whole upon axiomatic first principles,—absolutely perfect, uncreated, and underived moral excellence, may be called the foundation-stone of the doctrine of the Trinity. The Divine Essence must necessarily possess this absolutely perfect, uncreated, and underived moral excellence. It is the want of this consideration that leads to the doctrine of Unitarianism: to speculate upon eter-

nity, immensity, and immutability, in the bare abstract, is overwhelming and confounding. For in these, abstractedly considered, no distinct mode of subsistence or personality can either be conceived or imagined. But, add to these the idea of moral excellence, and it is impossible to contemplate them, without superadding the idea of mode or personality. Say, for example, eternal, immense, and immutable moral excellence,—and what notion can we form of it, detached from personality? None. The moment that we conceive of eternity, immensity, and immutability, as necessarily possessing absolutely perfect, uncreated, and underived moral excellence, that moment the idea of subsisting in mode, or personality, starts to our view. And if we must conceive of eternal, immense, and immutable moral excellence, as subsisting in personality, instantly the train of thought is directed to the supposition that this personality must be as perfect as the essence in which it inheres is, capable of. Now the Divine Essence being necessarily immaterial, is capable of personality in distinction, and personality in union. For if it be capable of personality at all, (and that it is so, its own moral excellence clearly testifies,) it must be capable of personality in distinction. For, as moral excellence is necessarily active and operative, it must be so according to its own nature; and if the Divine Essence subsist in one mode

only, the activity of any one of its moral perfections is absolutely impossible. Toward what could it act? Not toward the creature: For where was it, or how did it act, before creation began? Could it be agent and object in the very same act, within the very same mode of subsistence, or personality? Impossible. It must have acted towards itself, as subsisting in a distinct mode of personality, or it never could, can, nor will, be able to act, according to its own nature. The Divine Essence, therefore, is capable of subsisting in a distinction of modes, according to the law of its own moral excellence; and if it be capable of subsisting in personality at all, it must be capable of subsisting in all the modes of which absolutely perfect personality is capable; and distinction and union of personality are all the modes of which absolutely perfect personality is capable, without multiplication or division, composition or confusion. The underived moral excellence necessarily inhering in the Divine Essence, must, therefore, necessarily subsist in perfect distinction and perfect union of personality; and these are all the modes of which it is possibly capable, without multiplication or division, composition or confusion, as already mentioned; and these are impossible in the essence which is immaterial; and in the perfect moral excellence necessarily inhering in that essence, which is immaterial also. And thus the moral excellence

of the Divine Essence, infers the necessary procession of that Essence into distinct modes, until procession is finally terminated and closed, in absolute and immutable perfection.

Again; another foundation-stone of the doctrine of the Trinity, is the life, intelligence, and efficiency of the moral excellence necessarily inhering in the Divine Essence; and the law of this life, intelligence, and efficiency, is activity, energy, and operation. Now, we can have no correct notion of life, intelligence, or efficiency, except as it subsists in personality. As we have already mentioned, the bare abstract contemplation of eternity, immensity, and immutability, amazes and bewilders finite capacity. But, add the idea of life, or intelligence, or efficiency, and that moment personality plainly appears. Here also is the rock where the opposers of the doctrine of the Trinity split. Floating upon the overwhelming and confounding ocean of eternity, immensity, and immutability, they can have no resting-place for thought, so to speak, or rather, no correct idea of the subject they contemplate: but add the idea of life, intelligence, efficiency, and at once a conception, congenial with the human capacity, presents itself to our meditation. Eternal, immense, and immutable life, intelligence, or efficiency, is, in some degree, conceivable, even to the finite understanding: and the reason is, because each of these

presents a mode of subsistence or personality to the mind of him who rationally investigates them; and as they necessarily present the idea of personality respectively, it clearly follows, that we must consider that personality as perfect as the moral essence in which they respectively inhere: and we have already proved, that the personality of the Divine Essence is capable of subsisting in distinction and union, but no more. Each of these, then, must be capable of the very same distinction and union in personality of which their essence is capable. Now, taking farther into consideration, the necessary activity, energy, and operation of the life, intelligence, and efficiency of the divine moral Essence: then we must also suppose, that this activity, energy, or operation, must continue, according to its own nature, until finally terminated by absolute, eternal, and immutable perfection. And as this activity, energy, or operation, respects the moral excellence of the Divine Essence, more particularly, each proves with undeniable evidence, that it must inhere as an attribute or quality in every moral perfection of the Divine Essence; and this farther proves, that the activity, energy, and operation of every moral perfection, must necessarily continue, in distinct personality, until finally terminated by eternal and unchangeable perfection. This at once supports and confirms the full and perfect exercise of the moral perfections

of the Divine Essence, eternally, immensely, and immutably. And this exercise at once supports and confirms the communication of the Divine Essence and perfections, by one mode of distinct personality, to constitute another ; and by these two, to constitute a third ; so that the life, intelligence, and efficiency of the moral excellence of the Divine Essence, as necessarily possessing activity, energy, and operation, conspire, in one united effort, to support, prove, and demonstrate the doctrine of the Trinity. Upon these two corner-stones, like Jachin and Boaz in Solomon's temple, we venture to rest the doctrine of the Trinity, without fear of it being overthrown, by fair reasoning and argument.*

* See Note U. on the preceding Proposition.

A

VIEW OF THE DOCTRINE

FOUNDED UPON

REVELATION.

SOME ARGUMENTS SHOWING THAT REASON MAY BE
APPLIED TO THIS DOCTRINE, AS WELL AS TO
OTHER DOCTRINES TAUGHT BY REVELATION.

HAVING traced the views of the Trinity by the light of reason and demonstration, and shewed that the doctrine is capable of rational investigation, and that reasoning may be applied to it with the greatest safety, and the fairest conclusions, we come now to pursue the plan proposed, and to prove the same doctrine by Revelation. And we think this joint attempt both fair and warrantable, notwithstanding revelation of itself affords sufficient evidence, and satisfactory proof, to those who admit the plenary inspiration of Scripture. To those who do not, no satisfactory reasoning can be founded on the sacred text. Hence both the necessity and propriety of the foregoing Propositions. And as every reader

knows that reason cannot be deprived of its place in such discussions, it is hoped the attempt will be considered as contributing to establish the most momentous of all subjects upon an unshaken foundation, and reduce all parties to an amicable agreement in their fundamental views of the subject.

After this controversy shall become more cool and dispassionate, truth will speak for itself, and harmony will prevail in the sentiments of those who receive revelation. If reason can be applied to this doctrine, why may it not as well to others intimately connected with revelation? Every reader knows, that, notwithstanding a future state is only clearly known by revelation, no one doubts the lawfulness of the attempt to prove a future state by the light of nature. The reasoning of Butler's *Analogy*, has been long and deservedly received by every denomination. Thus the thing has been done, and that too with success, and very general approbation. It is equally certain, that many attempts have been very successfully made to compare the law of nature with the revealed moral law; and a harmony has been discovered, both striking and conclusive: And revelation has lost nothing by the attempt, but, on the contrary, has been very considerably strengthened by it. If these things be so, where is the impropriety of attempting to investigate the doctrine of the Trinity by the light of nature,

and supporting all fair conclusions drawn from that investigation, by the irresistible and invincible aid of revelation?

If it be lawful to prove the existence of the Divine Being by arguments from the effect to the cause, without the help of Scripture, (and this has often been done with the greatest success;) may it not be as lawful to explore the personality of the Divine Essence, by the assistance and direction of the divine perfections, which is the only method of argument we have followed?—And if the doctrine of the Trinity be proved in this way, is it not lawful?

The doctrine of the atonement has also been attempted in this way: and why may not the doctrine of the Trinity? We shall, therefore, presume to support the foregoing Propositions with all the light and strength of revelation.—And this we shall do by the language of Scripture, and by general tradition: from which the doctrine will be supported and rested upon an immoveable foundation.

PROPOSITION XXI.

PROVING THE DOCTRINE FROM THE PERFECTION
OF KNOWLEDGE IN WHICH MAN WAS ORIGINAL-
LY CREATED—AND FROM THE KNOWLEDGE OF
LETTERS REVEALED TO HIM.

[*The Scriptures a true and infallible guide—Conjectures of many philosophers unsupported—The Scriptures lead us to conclude that man was created in full perfection ; and if so, he must have had the knowledge of letters—A view of letters before the art of printing—The affinity of the primitive alphabets to one another—They are all from one source—The Hebrew alphabet the original of all others—A view of the difference between the symbolic and imitative alphabets—A brief view of the Chinese and Sanscrit characters—Conjectural reasons for the construction of an imitative alphabet—The invention of an alphabet impossible to men—An example from the mathematician Taquet—No nation ever laid claim to the invention—They all refer them to a divine original—Proof that they really are the gift of God to man—The human mind thinks by the medium of language—Adam held intercourse with his Creator by the medium of speech—A view of the first fifteen verses of the third chapter of Genesis—Language, and the knowledge of letters, were both the gift of God to Adam—The vast utility of the alphabet—Examples of this—The same language traced from Adam to Moses—Language, and the institutions of religion, keep connected together—Examples.*]

1. In order to pursue this plan with success, it will be proper and necessary to take a view of man at his creation, and in his primitive state, according to the Scripture account. From a careful examination of man at this interesting period, we may ascertain, to a certain extent, whether the doctrine of the Trinity was revealed to him by his Creator, in the day when he came from the forming hand of that glorious and unequalled Being, who called all things into existence by a sovereign word, and who upholds all by omnipotent power.

The nearest course in this pursuit, will be, carefully to ascertain, as far as possible, the extent of the knowledge bestowed upon man at his creation; and in this we shall follow the plain declaration of the holy Scripture, in preference to the silly, nugatory, and unsupported hypotheses of many philosophers, concerning man in his primitive state.

The Scriptures lead us to believe, that man was at first created in full perfection, and in the perfect use of all the powers and faculties both of body and mind. Many philosophers, on the other hand, either despising, or entirely overlooking, the declarations of the inspired volume on this head, have assumed various and fanciful theories respecting man, as being entirely wild and savage in his original state; and from this state of savagism they have endeavoured to trace,

by begging the question, the formation of language, refinement in manners, and even the sacred rites of religious worship. But nothing can be more absurd, nothing can be more directly opposite to fact, than such a theory as this.— And, without pretending to combat the hypotheses of philosophical vanity advanced by such writers, we shall embrace the Scripture doctrine, and carefully investigate, and endeavour to ascertain, whether the knowledge of letters, and letters themselves, were originally the gift of God to man ; and by this thread of enquiry, we shall pass all the labyrinth of subtleties fancifully erected on the baseless fabric of philosophical conjecture, and advance to the summit of truth.

2. We may set out with a view of letters before the art of printing, when manuscript was the only medium of written knowledge. Letters may be said, comparatively, to have been but in the hands of very few ; and each scribe, or amanuensis, had it much in his power to alter or vary the forms of letters, in a variety of ways, at pleasure.

Upon this principle, we can readily account, in a very natural way, for the variety in the early alphabets, with respect to the shapes, forms, and appearances of their letters. Some nations had two or three different forms or shapes of the letters of their alphabet. It is well known, that the shape and form of the letters of the English

alphabet, as they appear in manuscripts a few centuries back, are quite unintelligible at the present day. And the writing in these early letters is as obscure as if in cypher. It is to printing we owe the regularity of the shapes and forms of the letters of our present alphabet. This art has fixed our alphabet in its literal appearance; and it preserves an uniformity not known before the general practice of typography.

The affinity of the primitive alphabets to one another, in the names and powers of the letters individually, sufficiently prove that they were all derived from one original source. A careful investigation of the early alphabets will plainly show that they are all cognate, and relate to each other in the names, the articulate sounds, the enunciative powers, and the number of their letters, however much they may vary in form, shape, and appearance.

To any who will take the trouble to examine, and carefully investigate, the Hebrew, the Arabic, the Chaldee, Samaritan, Syriac, Coptic, Phœnician, Greek, and Latin alphabets, it will at once appear that they are all from one source, and that they are originally the same. And we may extend our view still farther, and confidently affirm, that all the alphabets in the world may be traced to one original source. No nation under heaven ever made the discovery of an alphabet, independently of all other nations; nor did any

nation pretend to that discovery. So that even the vanity of the boasting Greeks, who pretended to the discovery of almost every thing, and bestowed the epithet of Barbarian upon all others, did not lead them to lay claim to the invention of their own alphabet.

After a most careful perusal of the history of alphabets, and the most strict examination of alphabets in general; upon philological principles, we shall be at last led to the fair and direct conclusion, that the Hebrew alphabet is the original of all others, and that they are all formed upon it, or derived from it.

A view of the symbolic and imitative alphabets.

3. In accounting for the difference of the elements of the languages formed upon the different principles of the symbolic and the imitative method of their respective alphabets, such as the Hebrew, with its cognate derivatives, and the Chinese and Sanscrit, with their cognate derivatives,—we shall, after a careful enquiry, discover, that the symbolic method is the more ancient, and the more consonant to the symbolic method of the revelations made by the Divine Being to man, and the more consistent with the power of speech.—Another argument that sets this in the most decisive light, is a view of some of the Chinese characters; for example, the character for

silk, or any thing fine and delicate ; the character for a bamboo, that notable instrument of government among the Chinese ; and those which stand for a knife, a spoon, a seat, a box, a sword, a bow, a lance, a javelin ; and those which stand for skill, ornaments, needle-work, a ship ;—shew us, that at the time these were invented, the nation who used them, had advanced far in arts and refinement, and were neither in the primitive state of our first parents, nor yet in the rude state of savagism : and thus upon a comparative view of the symbolic with the imitative alphabet, the former claims the prior antiquity. For if Adam had the use of speech, and the knowledge of an alphabet, while he remained in innocence, he could have no immediate acquaintance with these objects which these Chinese characters represent. We may, therefore, consider the imitative alphabets of the Chinese and Hindoos, and such other as proceed upon similar elementary principles, as posterior in their construction to the symbolic. And instead of a regular symbolic alphabet, their scribes have chosen to construct these deviations upon the simplicity of a regular symbolic alphabet, with which they had been previously acquainted. This will more clearly appear by the following considerations.

First, it is natural to think the scribes were very few, when the elements of these imitative alphabets were originally constructed, and they

might have had a secret combination, and have formed the design to conceal their meaning from all others, who knew a regular symbolic alphabet, and who would soon have detected these cunning devices, had they been recorded in the symbolic characters with which they were acquainted.

Second, the knowledge concealed under these imitative alphabets at first, most likely was sacred, and such as these scribes might have resolved to keep exclusively under their own guidance and authority. Such motives would lead to a great deviation from the alphabetical character generally known at the time these imitative elements were fabricated; and yet, after all, they are nothing whatever but alphabets ingeniously varied, wilfully changed, and designedly modelled, for particular purposes. For their languages at last have a grammatical construction, and a certain affinity to other languages; and as the languages have an affinity to others, so certainly have these imitative elements an affinity to the symbolic alphabet upon which they were engrafted at first, —though time has widened the difference very greatly, and our ignorance of these languages extended it more.

Third, the great pretensions to divine intercourse and revelations during the dark periods, might have led these scribes to contrive these characters, and to construct these imitative al-

phabets, and then to pretend that they had been supernaturally revealed ;—and such obscurities were well calculated to conceal their pretended revelations, and their feigned mysteries and knowledge. And besides all this, who that looks at the present Greek alphabet, as it appears with the letters in their proper shape, and singly represented, and the same alphabet as it is contracted and entwined in symbols, could suppose they are really the same ?

Fourth, many other motives might have operated to the formation of the imitative elementary alphabets. It is easy to vary the names, shapes, numbers, powers, and letters of the alphabet, when an alphabet itself is familiar, and fully understood ; but no human ingenuity ever did, or ever can, invent an alphabet, without any assistance from one previously known.

The impossibility of the invention of an alphabet.

4. The difficulty and impossibility of the invention of an alphabet, fully proves the effort to be above the human capacity. Let any one who doubts this assertion, try the experiment. Let him invent an alphabet with no shape, form, or sound of a letter, or combination of letters, already known among men : the trial will soon convince him of the utter impossibility of accomplishing the attempt. The difficulty of learning to speak, is so inconceivable and so insurmount-

able, that unless children were taught by their parents, and that with a long, tedious, laborious, and continued effort, they might utter inarticulate cries or sounds, but speak they never would. This runs up the view to the first of men.

The extent of the variety of the alphabet renders the invention impossible to the human intellect; because it is not only adapted to all the modulations and articulations of the organs of speech, but also to all the conceptions, imaginations, and notions of the human mind; and these may justly be termed innumerable. And the human mind can only think in words, and words can only be composed of the sounds or powers of the letters of the alphabet; and thus these letters must correspond to, compose, and convey, all the ideas in the train of thought that passes through the human mind; nay, all that has passed, does pass, and shall pass, in this world. No created being can conceive the extent or variety of this.

The famous mathematician Taquet, has calculated the various combinations of which the letters of the alphabet are capable, without occurring twice in the same way; and they amount to no less than the amazing sum of the following figures:—620,448,401,733,239,439,360,000.— This proof clearly demonstrates the invention to be impossible by man. It would puzzle the philosophers to account for this invention by savages, and to reconcile the invention with the foregoing

calculation. This immense sum of figures proves that the invention is impossible by rude uncultivated minds; and, moreover, civilization and polished manners depend entirely upon the knowledge and cultivation of letters.

5. This is applicable both to the individual and to society; and still farther, we have no account in sacred or profane history either of the invention or of the inventor of an alphabet. But history leads from nation to nation, and at last shows us many nations referring their alphabet originally to the revelation of their gods. The Europeans do not pretend to the invention; and the historian Pliny says, letters are eternal. The Greeks confess they received their alphabet from the Phœnicians. The Phœnicians declare they received their alphabet from their god Taut. The Egyptians do not scruple to declare, that their alphabet was revealed to them by their god Thoth. The Brahmins affirm that their alphabet is of divine original, and of no human invention. And the Rabbies do not hesitate to assert, that the Hebrew alphabet was the gift of God to Adam. Thus the most learned, civilized, and polished nations of antiquity, have united in one common sentiment and belief, that letters have a divine originality.

Let us follow the thought a little, and endeavour to ascertain the cause of this unanimity among the different nations, in ascribing the ori-

gin of letters to a higher source than human invention. It is well known, that the Greeks were scrupulously fond of arrogating to themselves the honour of the invention of every art and science ; and yet these proud and haughty Greeks, with all their pretensions to almost every invention, never laid claim to the invention of the origin of letters. And notwithstanding the Phœnicians thought themselves entitled to claim the invention of every branch of knowledge, yet did they refer their alphabet to the chief god whom they worshipped, and acknowledged it was his peculiar gift to them. And even in Egypt, which may be called, with much propriety, the cradle of the arts, sciences, philosophy, priestcraft, and almost every species of human knowledge, no claim was ever laid to the invention of letters. The magicians, the wise men, the soothsayers, the astrologers, and the priesthood of that nation, agree that letters came to them from their supreme divinity. And however they may have varied, changed, or obscured the letters of the alphabet, whether by hieroglyphics, symbols, or abstract characters, or whether they imitated the alphabet of the Chinese, still they admit, and still they affirm, that letters came from the great god which they worshipped, and ascribed to them a divine original. And however far we may follow the Brahmins through the different parts of their pleroma, or the generations and

gradations of their imaginary divinities, we find at last they conclude, that their letters were a divine gift to them, and they still consider them as such, and affirm, that they are above the invention of human intellect, and ascribe them wholly to a divine original. Now, it is truly striking to observe all this, as contrasted with the silly and unsupported theories of many philosophers, in other respects able and acute metaphysicians, masterly and powerful reasoners, who, still overlooking the Scripture account of the origin of man, maintain, that letters were at first the invention of savages; and yet the savages of all nations give a direct proof to the contrary. They deny the fact; and their histories give ample testimony in direct contradiction to the hypotheses of these philosophers. And all civilized nations deny that they are the inventors of letters. And revelation fully proves, by fair induction, that they are not.

6. Let us trace the ground on which the ancient nations ascribed letters to a divine originality. After the most careful research, we shall clearly discover, that it was the excellency, the exceeding great utility, and the inconceivable extent of the application of letters, as signs of the ideas or notions of the human mind, together with a full conviction, perhaps both by tradition and examination, that the alphabet was above the capacity of human invention, that made them

ascribe their letters to a divine original. We find this the case with other things, which these nations considered of the greatest use to man. For example, they ascribed the gift of corn, wine, oil, frankincense, and such like, either to a particular divinity, or to the gods in general, according to their views of theology. Now, laying aside Pagan fancy, and mistaken superstition, it will surely be very readily admitted, at the present day, that corn, and wine, and oil, and frankincense, are really and truly the gifts of the Divine Being to the human race. And as we can find no other original of letters, may we not safely conclude, that they also are the gift of God to man? If they be not, let any person who can, come forward, and prove, by fair reasoning and argument, that letters are of human invention; and then we shall give up the point. But if this cannot be done, (and we have no hesitation to affirm most positively it cannot,) then we argue, with perfect confidence, that the knowledge of letters was a beneficent gift of the Divine Being to the first of men; in a remarkable degree corresponding with the powers bestowed upon his soul, and the organs of sense bestowed upon his body, and to the increase of knowledge in human society, for the benefit of the human race in every part of the world.—And in addition to what has been already advanced, we add the following arguments to support this principle:

The alphabet the gift of God to Adam.

7. First, as no man ever pretended to the invention of an alphabet, and as no nation ever laid claim to it, as all the ancient alphabets can be traced up to one, it is evident that this one must have been known all at once. And as our theory leads us to conclude that this one was the immediate gift of God to man, there never was any of the human race on whom the Divine Being was more likely to bestow this gift, than the first of men. From every view which the Scripture gives us of the creation of man, we have every reason to infer and conclude, that Adam was created in full perfection both of body and mind. And if so, he must have been created in full stature, and in the perfect exercise of every power and faculty both of body and mind; and we have every reason to believe, that he had immediate communion and intercourse with his Creator. The Scriptures most positively affirm, that his Creator addressed him by the medium of speech. Gen. i. 28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29. And God said, Behold, I have given you every herb bearing seed,

which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." And after the Divine Being had prepared the garden of Eden, and brought the man into it, we read again that God addressed Adam by the medium of speech.—Gen. ii. 16. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17. But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Nothing can be plainer than that the Divine Being addressed Adam by the medium of speech, and in the use of language. But to what purpose would this have been, if Adam had not been able to speak himself, nor yet to have understood the language in which he was addressed by his Creator? Therefore, it is clearly evident, that the Divine Being held intercourse with Adam, by the medium of language, at his creation, and before his fall. Nothing is more plain than that Eve was created in the full exercise of speech, and the knowledge of language. The interesting and affecting account of the fall, recorded in the third chapter of the book of Genesis, in the dialogue between the tempter and the woman, undeniably proves this.

While many pious commentators, from weakness or fancy, have not scrupled to affirm, that

the tempter appeared to the woman in the form of a serpent, they have yet entertained no doubt that that serpent did speak; and this is, perhaps, the most credulous and childish of any thing that has ever been advanced by pious men.—What appears, in general, to have led them into this fanciful conclusion is, the language of the 14th and 15th verses of this chapter, attempting to explain them as addressed to a crawling snake.

*Brief Illustration of the first fifteen verses of
Genesis, iiii. chap.*

8. In order, however, to get a fair view of the first fifteen verses of this chapter, three things are to be taken into consideration. First, the names given to the arch-enemy of the human race in the holy Scriptures. These are taken from the part he acts, and the different characters he assumes in the work of injuring the souls of men. When he opposes the people of God as far as he can, he is called Satan, which signifies to stand in the way, to stop the progress of another. When he works all the evil that he can, by himself, or by his servants, in the church or in the world, he is called Belial. When he endeavours to devour, he is called a roaring lion, in consequence of his fury and desperation. When he appears in the presence of the moral Governor of the universe, accusing and con-

damning the best of men, as far as he can, he is called the Accuser of the brethren; and when he acts as the destroyer, executing just vengeance upon the souls and bodies of the wicked, he is called Abaddon; and when he acts as the deceiver of men in general, he is called the old Serpent, the Devil, and Satan, which deceiveth the world: And as he acted the subtle part of the cunning deceiver at first, he is called the Serpent,—a figure taken from that reptile, which is not only wise beyond conception in many countries of the east, and knows what is said to it; becomes tame; learns to dance to the tune of an instrument, and play a variety of tricks at the command of its master;—but also, many of the serpent kind in America grow to such a size, that they are able to overcome all the animals of the forest at the watering places. Even the lions, the bears, and the tygers, are overcome by them in conflict. Hence the name serpent is given to the wicked one, both from his subtlety, and his too often victorious cruelty.

The second thing to be considered, in order to get a fair view of these verses is, the meaning of the first verse. “Now the serpent was more subtle than any beast of the field, which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” Now, the word *נחש*, rendered serpent, should be rendered tempter, in

every place that it occurs throughout the whole of these fifteen verses, that it may exactly correspond with the character assumed by the arch-deceiver on this occasion, according to the foregoing explanation ; for the name is entirely figurative. Farther ; the words *חיה ודומיה*, here rendered “ beast of the field,” might be rendered “ living creature of the field ;” and if we suppose that all without paradise is here called field, then it will comprehend Adam, as well as every other living creature ; for he was created before he was placed in paradise. According to this explanation, the phrase “ more subtle than any beast of the field,” would imply, that the tempter was more subtle than Adam himself, which is by no means an overstretched interpretation ; and besides this, it is literally true, that the tempter was more subtle than any living creature of the field, whether we include Adam or not ; but he may be fairly included. In this view, the idea of a reptile crawling upon the earth, is entirely excluded, as it certainly ought.

The third thing to be considered, in order to get a fair view of these fifteen verses, is, the meaning of the figurative expressions of the fourteenth and fifteenth.—“ And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field :”—*אָרֵר*, translated here “ cursed,” come from the verb “ *אָרַר*, *adusit aliquem*”

“nota, publica infamia oneravit, et e communione abegit; cum ignominia expulit. Hinc maledixit. To mark with a note of infamy; to curse.”—*Robertson*.

This same word is explained still more strongly by *Stokius*.—“Sed quando Deo tribuitur, est rebus et factis mala inferre, mala poenæ, tam temporalis quam eternæ.” The smallest attention to the meaning of this word will shew the absurdity of the application of its meaning to a reptile. The snake, as such, is as perfect in its kind as ever it was. It has undergone no mark of infamy more than any other irrational animal. It has experienced nothing more of any temporal curse or punishment; and it is absolutely impossible it can experience any as eternal. The word, therefore, must be applied in all the force of its meaning to the tempter, and evidently implies, that, from the high dignity in which he was created, he was now reduced to a state of degradation beneath any of the brute creation; expelled from the society of angels; and on account of this offence marked out as the chief object of eternal vengeance. “Upon thy belly shalt thou go.” This passage denotes the lowest state of affliction and sorrow, and is used to express a state of the deepest mourning on account of sin. In the xlvth Psalm, from the 24th verse, the figure is fully illustrated.—“Wherefore hidest thou thy face, and forgettest

our affliction and oppression? For our soul is bowed down to the dust; our belly cleaveth unto the earth." Every one knows that this was the position of the deepest mourning among many of the nations of the east, and is so until this day. And the meaning is, that the tempter should experience more bitter anguish on account of this deception, than all he had ever experienced before. "And dust shalt thou eat all the days of thy life." Eating the dust is a figure used for the pungency of suffering experienced by an animal when pierced through by a spear, with the point fixed in the earth, so that the creature cannot escape, and, writhing in the agonies of death, tears the ground with its teeth. This figure is used by the prophet, when foretelling the destruction of the enemies of God. Micah vii. 16, 17. "The nations shall see and be confounded at their might: they shall lay their hand upon their mouth; their ears shall be deaf. They shall lick the dust like a serpent: they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee." And in the lxxiid Psalm, the enemies of the Redeemer are represented as experiencing the same thing. "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust." And if any thing more were necessary to illustrate the figure, the bulletins of the armies in the late war, are

quite sufficient. They say, "We entered battle, continued the conflict, and made so many of the enemies bite the dust," &c. These views all prove, that this part of the threatening against the tempter, means, that he should experience the most exquisite compunction, pierced by the sword of divine justice, in consequence of what he had done.—The following verse needs no illustration: it is significant of the whole plan of redemption. To "bruise the head" means total and final overthrow. These views set this portion of Scripture in a clear and proper light.

9. The truth is, the tempter appeared to the woman in the form of an angel of light; in that very form in which, we have reason to believe, he appeared to our Saviour. That he did not appear in the form of a serpent to him, we have every reason to believe. And from what the apostle says in the xith chapter of 1st Corinthians, there is the strongest evidence that he appeared both to our first parents, and to our Saviour, in the very same form. "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." That the Greek word *οφίς* is a perfect translation of the Hebrew word *נחש*, is clearly evident, because when both applied to the evil spirit, they are applied in a figurative sense. And what strengthens the argument that Satan appeared in the form

of an angel of light, is the reasoning of the apostle in the same chapter. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed into the ministers of righteousness; whose end shall be according to their works." This is the opinion of Macknight, whose abilities as a critic are very conspicuous, and who is fully supported by the Greek text, which he translates in the present tense, as it ought to be, μετασχηματίζεται, which is certainly the third person singular present of the middle voice, and ought to be rendered "transformeth himself," which shews it is a thing which the arch-fiend frequently does, to carry on his deception more successfully.—That he addressed both the woman and our Saviour by the medium of speech, needs no proof.

Speech, therefore, evidently appears to be one of the powers and faculties bestowed upon the rational moral being, whether human or angelic, in its original formation. Adam, therefore, was created with it, and his divine Creator taught him to exercise it. Had this not been the case, we have no reason to think, that ever Adam would have had the use of speech at all. The discovery or invention of speech is what man could never lay claim to: it is the gift of God.

And by this gift, Adam held intercourse with his Creator, and with the holy angels, in a way becoming his primitive perfection and happiness. Nor could he have been either perfect or happy, as a social being, without it. This he must have had, otherwise he could not have been the representative of God upon earth ; a dumb representative is what no sober judgment can for a moment admit : it is an absurdity too glaring. Nor could he have worshipped his Creator in a manner becoming the lord of this lower world ; a dumb worshipper is a contrast no less striking, and cannot bear a second thought.

And here it is to be observed, that we have, in the foregoing part of this Essay, repeatedly asserted, that if there be but one single rational creature in the universe, and if left to itself it would neither speak nor act in any degree of perfection. It is by no means intended that this would be the case, were immediate intercourse held between the Creator and this creature, as in the case of Adam before the formation of Eve ; for we suppose this creature to be left entirely to itself. Therefore, what we have here said of Adam can be no objection to what we have said elsewhere concerning only one moral creature in the universe left to itself.

Now if it be true that the human soul must think, as well as speak, by the medium of language, it undeniably follows, that language must

have been the gift of God to Adam, and that gift which dignified him above all other parts of the lower creation, and the most perfecting of all the gifts bestowed upon his soul, except that of righteousness and true holiness. It was that gift which exercised and improved all the other powers and faculties of his soul; and it could not have been exercised by him at first without the knowledge of language; and the knowledge of language he could not have had, without the knowledge of letters.

It may be objected, that children learn to speak, without the knowledge of letters; and many men speak and use language all the days of their life, without letters; and whole nations of savages use a language of their own, without the knowledge of letters. We answer, all this may be true, but it noways affects our argument; because children learn to speak by imitation: men who have never acquired the knowledge of letters do the same; and all savage nations without the knowledge of letters, have their language handed down to them in a similar way. But, run up the thought to a solitary individual in the universe, or carry it to Adam at his creation;—who taught him to speak, as a parent does a child? Or whom did he imitate, as a child does a considerable length of time before it can speak? Keep this in view, and it will be impossible to account for the use of language at first on any

other principle than as the immediate gift of God in the knowledge of letters. Still farther; it is undeniably evident that the society of Adam and Eve could not have been perfect in all respects without the use of speech. And we have no reason to think that their society wanted any thing to complete their enjoyment in this lower world, so long as they retained their primitive innocence. Therefore, we have the strongest reason to infer, that both Adam and Eve were created in the full use and exercise of speech; and it naturally follows, that if the human soul exercises thought by the instrumentality of language, (and it is impossible for us to conceive how the soul could exercise thought in any other way,) Adam must have had a language natural to him; and if so, the alphabet of language which he naturally spake, must have been revealed to him by his Creator, or he must have understood it intuitively, according to the endowment of his mental capacity by his Creator.

12. This appears both natural and necessary to his remaining on earth, during the period of his life here below, and that whether he continued in a state of innocence or not. While he remained in innocence, he required the use of speech to hold intercourse with his Creator, when he was visited with the divine presence from time to time, and to worship according to the divine will; and he required the knowledge of letters to

record the transactions of the intercourse which he had with the Divine Being. As this was only occasional, the record would be necessary and proper to awaken his memory to past scenes and privileges, and to recount these in the presence of his partner and offspring, for their instruction and edification, in walking with God. He might also have employed his knowledge of letters to record the days of the week, the changes of the moon, the vicissitudes of the seasons, the names of the individuals of the animal creation, and of all the visible objects around, whether in the heavens above, in the earth beneath, or in the waters under the earth; and even the transactions of his solitude, while he abode alone; and also the transactions of his union with Eve, and other affairs relative to his introduction into paradise; and many circumstances relative to his intercourse while there, both in his solitude, and in his society with Eve.

And after he fell, the knowledge of letters was still necessary to him, in order to record the circumstances of the solemn catastrophe of sin and rebellion; and these circumstances, compared with those of his creation, of his entering paradise, of his union with Eve, of his intercourse with the Divine Being, both before and after he entered paradise, until he fell,—would form a contrast which would be very useful to himself. And even though uninspired, such records would

be perfectly true, and of the greatest interest and importance, both to himself, to his family, to his immediate descendants, and to the inhabitants of the antediluvian world at large. There is the strongest reason, therefore, to believe, that language, and the knowledge of letters, were really the gift of God to Adam, answering to, and corresponding with, the perfection of speech inhering in his essence. And, perhaps, we may venture safely to affirm, that the angels were created with the power of speech, and the knowledge of letters, intuitively. For the New Testament informs us, that Satan, though a fallen angel, quoted Scripture to our Redeemer, in his temptation, which we have no reason to think this evil spirit could do in any other way than intuitively. And if so, is there any improbability in concluding, that Adam was created with the knowledge of letters intuitively? Surely not.

The utility of the alphabet.

13. The application of the primitive alphabet of the Hebrews, and of the early alphabets derived from it, both to words and to numbers, clearly proves, that it is a gift worthy of God to bestow, and of man to receive. Two examples will illustrate this with sufficient perspicuity. The first shall be the application of the alphabet to *words*: the second to *numbers*.

Example first. God revealed his holy will to the church by the medium of letters, and thereby discovered to man the mystery of creation, of providence, and of redemption; the origin of moral evil; the certainty of a future state; what man is to believe concerning God, and what duty God requires of man; the certainty of a future judgment; the issue of all things at last; and whatever the holy Scriptures comprehend. All was revealed by God to man through the medium of letters. Now, is it supposable for a moment, that God left man to invent the medium by which he would choose to reveal his holy will? We may as well suppose that fallen man could have found out the divine will, as to have invented the medium of its revelation. Is it not far more natural to conclude, that God both bestowed the medium and the revelation? For Adam, in a state of innocence, stood in need of both, and could not have had the one without the other. It was absolutely necessary that God should reveal many things to him after his creation, and it was as absolutely necessary that he should previously bestow upon him the medium of that revelation. A divine revelation by a human medium is surely an absurdity. But a divine revelation by a divine medium is both congruous, and becoming the Creator and the creature. How important is this view of the subject!

Again; men have communicated one to another, by the medium of letters, all the stores of knowledge acquired by the human mind from age to age. The history of the world, of empires, kingdoms, states, societies; the history of the church, and of individuals, &c.; all the arts, the sciences, the objects of natural philosophy, including astronomy;—are made known by one mind to another, through the medium of letters. Also metaphysics, natural philosophy, and poetry; chemistry, natural history, including mineralogy and zoology; the science of medicine, law, politics, &c.; and whatever has been committed to writing by the human mind. Now all this is but one department of the use of letters.

Example second. Another of vast importance remains to be considered, that is, the application of letters to arithmetical and algebraical calculations. For letters were originally used in this way, before the present cyphers became universally adopted. He who can read the ancient alphabets, knows well that letters were used to express numbers and calculations; and he who can read the present Hebrew alphabet, will, with a very little trouble, decypher the ten digits out of the first ten letters of the Hebrew alphabet. From this he will at once discover, that all the knowledge of arithmetic or algebra, as far as the ten digits or letters are used, is elementarily comprehended in the Hebrew alphabet; and the Rab-

bies say that Abraham taught algebra in Egypt. —Now, an extensive knowledge of arithmetic and algebra strengthens the powers of the human mind, and enlarges its capacity to a surprising degree. Considering arithmetic, and all the extent of numbers without end, and adding to this algebra, and its abstract application of numbers and quantities to various calculations, how amazing is the thought! We find arithmetical progression without end; geometrical progression without end; figurative numbers without end; infinite series without end, &c. Therefore, taking the use of the alphabet, both with respect to letters and numbers, into consideration, and considering the impossibility of the invention of an alphabet, we may at once with safety conclude, that the alphabet originally was a gift worthy of the Divine Being to bestow, and of the human being to receive.

14. We farther support our argument, that language is the gift of God to man, and letters a divine revelation, and that the alphabet was given to Adam, and that the language to which it was at first applied by him, was uniformly continued through all the period of the old world, and all along after the flood to the building of the tower of Babel. The sacred Scriptures, given to the church by divine inspiration, inform us, that this daring attempt, and presumptuous undertaking, God himself confounded, by distracting the minds

of those employed in it, with respect to each others words and language, and thereby a variety of languages ensued, and the language first bestowed on man became unintelligible; and by this confusion of their primitive language, discord arose, and dispersion ensued, and men were scattered up and down the earth, strangers to each other by their speech, as a punishment for their departure from God in heart and life, in their impious attempt to raise that fabric.

As a farther argument that language was originally the gift of God to man, after our Redeemer ascended from this lower world, and the Holy Spirit descended on the day of Pentecost, God did not think it unworthy of himself, nor his cause, to bestow the gift of tongues on the disciples of our Lord, when devout men from every nation under heaven were present at Jerusalem at that time. Here again we discover the Divine Being bestowing both the medium and the revelation of his will upon his church. He had at first bestowed the medium and the revelation upon Adam; and though men had abused and perverted both in a remarkable degree, yet neither was wholly taken away; and now we see both restored with additional enlargements.—Now, if language was the gift of God to man at any time, might it not be as well his gift to man at first? Adam was in as much need of it when he was created, as any other man ever was;

and as no man would of himself ever learn to speak a language articulately, nor ever invent an alphabet, God did to the church at large, on the day of Pentecost, what he did to man at his creation ; in the same manner as he did at Mount Sinai, when he revealed to man, by the two tables of the law, that which he had originally written on his heart ; or as he did to the church, when he gave the New Testament, which was only a farther enlargement of what he had given before.

The language of Adam, the language contained in the Old Testament.

But notwithstanding the dispersion at Babel, it pleased the Divine Being still to continue among a part of the sons of men the language which was at first bestowed upon Adam. This is proved by the following arguments.—The sacred records support this in the most satisfactory manner. Noah's father lived a considerable time cotemporary with Adam ; and Shem, the son of Noah, lived cotemporary with Abraham all his days ; and we have reason to believe that these holy men had the strictest intercourse one with another, and all spake the same language. And we have equal reason to believe, that the descendants of Abraham spake the language of their father until the days of Moses ; and he wrote, by divine inspiration, in the very language spoken

by the descendants of Abraham. In the same language the whole of the Old Testament is written by inspiration, with very small exceptions of Chaldee.

Upon this principle it follows, that Moses wrote in the language spoken by Adam and the inhabitants of the old world, until the days of Noah; and by Noah and his descendants it was spoken until the days of Abraham; and by Abraham and his descendants until the days of Moses himself. These assertions are fully proved by the following arguments.

15. First, the proper names found in the sacred Scripture, from Adam to Moses, have been handed down by divine inspiration, unaltered. They are not translated by Moses, but directly recorded according to the will of the Holy Spirit.

Adam is the name given by God the Creator, to the first of men; and the first of men must have known that name as given to him by his Creator. This name continues the very same that it was in the day that the first of men received it from the Divine Being. It has undergone no alteration; and the same thing is equally true of the name Eve, as given by Adam to the first of women. The very same thing is true of the name Cain, Abel, and Seth; and the same thing is also true of the whole catalogue of names of the antediluvian patriarchs, and of others found in the Old Testament, until the days of Noah.

The connection between religion and language.

Secondly, the religious rites instituted by God, and made known to Adam, were the same which were practised by the true worshippers in the old world, and handed down to Noah; in particular, those of sacrifice, which were performed by him after the flood, when the ark rested, in the very way and manner they had been performed by Adam and all his religious descendants in the old world. We read that Noah "built an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." These religious rites Noah must have learned in the old world, otherwise it was impossible for him to have known what religious service would be acceptable to God, or what was the difference between beasts clean and unclean, in making the burnt-offerings. Now we are sure the religious service performed at this time by Noah was accepted and approved by the Lord. For we read that "the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing that lived, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night,

shall not cease." And hence the religion of Adam was the religion of Noah; the rites were the same, originally appointed by God himself. God accepted the offering which he taught Adam to make after the fall; and he accepted a similar offering made by Noah after the flood.

16. Again; we have every reason to believe that Adam spake the same language all the days of his life; that his descendants spake the same language which he taught them, all the days of their life respectively; and the longevity of the antediluvians supports this reasoning, and confirms these arguments. And we have no reason to believe that Noah and his descendants spake any other language than that of Adam; and we have reason to think that this was the language of the whole world during the life of Noah after the flood. Gen. xi. 6. "And the Lord said, Behold the people is one, and they have all one language;"—and this was the case until the dispersion from the plains of Babel. And thus both the language and the religion of Adam, and of his pious descendants in the antediluvian world, who followed the worship of the true God, were handed down to Abraham, and by him to his descendants. And it is well known in the history of the eastern nations, how inseparably the same language and the same religious rites have remained in an indissoluble union among the different nations, wholly unaltered, during a period

as long as that which we assign to the language and religion of Adam. The Chinese have kept the same language and the same religious rites beyond the period of three thousand years. The Brahmins in India have kept the Sanscrit language and the religion of Brahma in the most intimate and invariable union during a period fully as long. The Arabic and the Koran, through revolving centuries, have remained inseparable; and a more convincing proof cannot be advanced, than the example of the Jewish nation. From the days of Abraham until the present day, they have kept in firm union their language and their religion, in connection with each other, during a period of three thousand years; and through wars, captivities, changes, and dispersions of one thousand eight hundred years continuance, while scattered through all the nations of the world: and yet still do they retain, unto the present day, their language and their religion, through sufferings that cannot be described, to the utter astonishment and wonder of the rest of mankind. There are, therefore, the strongest conclusions in the arguments advanced, to prove the unity and inseparable connection of the language and religion of Adam, until the days of Abraham; and even down from the days of Abraham until the days of Moses; and still farther, from the days of Moses until the days of our Lord. The law was given upon

Mount Sinai in this language; the institutions in the Jewish church were appointed in this language; all the answers of God, given from the mercy-seat between the cherubim, were in this language: all the predictions of the prophets, and all the words of Him who spake as never man spake, were in this language.

Thirdly, it is perfectly certain, that after Adam was created, while he stood in primitive innocence, the Divine Being must have made a revelation of himself to him. Without this, it was impossible for Adam to know how to worship his Creator, in consistency with the divine will. For it is not the knowledge that the Divine Being exists, that is a sufficient warrant and direction for the mode of worshipping; but it is the revelation which that Being makes of itself to the rational creature, that is the true warrant and direction of the mode of worship. The Divine Being alone is the judge of that worship and service which should be performed by the rational intelligent creature; and it is the Divine Being alone who can make such a revelation of itself to the rational creature, and who can institute and appoint that worship, and require that service which is consistent with the divine perfections, and the modes of subsistence in the Divine Essence, and such as is required by the divine law, and is consistent with the powers bestowed upon the rational moral creature. Adam, therefore,

must have known the doctrine of the Trinity by divine revelations before he could have worshipped the Divine Being with propriety. And this revelation he had by the medium of speech ; and speech by the medium of the knowledge of letters.

PROPOSITION. XXII.

PROVING THE DOCTRINE BY THE NAMES OR TITLES
OF THE DIVINE BEING, REVEALED IMMEDIATELY
BY ITSELF.

[*The Divine Being only can reveal that name or term best calculated to convey adequate notions of the Divine Essence, perfections, and personality—It was absolutely necessary, after the fall, that Adam should have such a revelation, to enable him to worship according to the divine will—The name or term by which the Divine Being revealed itself to Adam, in a state of innocence, would not be changed in any additional revelation made to him after his fall—The name which the Divine Being gave itself, and the rites of religion instituted by the Divine Being after the fall, would continue in close connection, and firm union—They would be handed down from Adam until the days of Noah, and from Noah until the days of Moses—The name יהוה, found in the Old Testament, comprehends the Divine Essence and perfections—And the name אלהים comprehends the persons in the Divine Essence—Examples—Three distinct names are found in the Old Testament, corresponding with the three distinct persons in the Divine Essence—The name אלהים applies to the first person—Examples—The name רבו applies to the second person—Examples—The name ירו applies to the third person—Examples—A view of some other names applied to the second person in the Old Testament—Arguments taken from some of the names ascribed to the divine persons in the New Testament—Πατερ, Father, applies to the first person—Examples—Υιου, Son, applies to the second person*

—*Examples*—Πνεῦμα ἅγιον, *Holy Spirit, applies to the third person*—*Examples.*]

1. Now it is perfectly manifest that in every divine revelation, the Divine Being alone is the proper judge of that name or title which is best calculated to convey the proper notion of the divine existence, the Divine Essence and perfections, and the blessed persons in the Divine Essence. No finite creature, however enlarged in capacity and moral perfection, could of itself devise or contrive a name or term that could properly comprehend all these. This is so plain and conclusive, that it requires no more reasoning and argument to prove it. And it is also plain, if the name or term by which the Divine Being revealed itself to Adam, did not comprehend all these, and if Adam did not understand that name or term as comprehending all these ;—then it is evident, that he had not that knowledge of the true God which was necessary to direct his modes of thinking and contemplations of the Divine Being, and his modes of acting in religious duties toward that Being in a becoming manner : and if so, Adam did not know the true God in a becoming manner, which we cannot suppose.

But surely the Divine Being was capable of revealing itself to Adam, by a name or term comprehensive of itself in all respects, and every way adequate to convey a proper knowledge of

itself, with respect to existence, perfections, modes of subsistence, or persons, in all relations in which the Creator stood to the rational moral agent; and if so, Adam understood as much concerning the Divine Being as was every way sufficient to answer his contemplations, his mode of worship, and his future views and hopes of heaven and happiness. And by the name or term which the Divine Being gave itself, Adam understood as much concerning the only true God as any of his descendants has done since; and if so, he must have known the doctrine of the Trinity. And by such a revelation, and by a name, names, or term, comprehensive of the essence, perfections, and three distinct modes of personality, was Adam directed and instructed, in his state of innocence, to hold intercourse with, and render becoming worship and service to, the Divine Being.

2. Again; after Adam sinned and fell, it is no less clear and evident, that it was necessary for him to have farther revelation and discovery made by the Divine Being itself; for Adam having lost his original righteousness, the perfection of the divine image, immediate communion, and the proper relation in which he stood to his Creator, and all other things in their becoming subordination to God, and connection with Adam himself, it was highly necessary that a farther revelation should be made to him; for notwithstanding Adam might at first have been

sufficiently instructed concerning the existence, perfections, and modes of subsistence of the Divine Essence, as far as was necessary in a state of innocence; yet a very different, though not a contrary, revelation of this glorious Being was necessary to him in his fallen state: and it is farther to be supposed, that the same mode of worship that was suited to Adam in a state of innocence, could not answer in a state of transgression and sin; therefore it is reasonable to think that a farther revelation was made to Adam after his fall, by the Divine Being itself, for the regulation of his mode of worship consistent with the plan of redemption, and to lead him to a discovery of sin in itself, and redemption by the Saviour. Such a revelation was necessary; but any thing farther concerning the name, names, or terms, comprehensive of the essence, perfections, and the distinct modes of personality in the Divine Essence, was not necessary, because they had been revealed sufficiently clear at first, and because they could not change. Different views of them, or of what was comprehended in them, might be revealed; but if they were at first given by the divine wisdom, as comprehensive of the whole essence, perfections, and personality of the Godhead, they could no more change than the Divine Being itself. Perhaps we may safely conclude, that Adam's knowledge of the Divine Being was perfect before his fall, though it might

have been progressive in this life ; but the change of his state required a change of his mode of worship ; a change of the views of himself, and also of the Divine Being, with respect to his recovery from that ruin into which he had fallen, and of his restoration to the divine favour and enjoyment.

And if that name by which the Divine Being revealed itself to him in his state of innocence, comprehended all that was necessary to know the only true God, it still continued to comprehend all that was necessary for redemption and salvation ; and if it did, it must have comprehended the doctrine of the Trinity both before and after the fall. Therefore, that name or names, that term or terms, by which the Divine Being revealed itself to Adam after his fall, and those religious rites revealed by the Divine Being to Adam, accompanying the purpose of his recovery ;—the names and the rites, we say, were inseparably connected by the Divine Being itself in the divine institution and appointment, and were afterwards still continued in practice by Adam, the first of men, and by the true worshippers from Adam until Noah ; and by the true worshippers from Noah until Moses ; so that the very name or names, and these very religious rites revealed by God to Adam, must have been inseparably connected from Adam until Moses, and must have been known and observed in the

church among the true worshippers in the days of Moses. Whatever enlarged views the true worshippers might have had, by additional revelations from the Divine Being, these revelations must all have been in perfect correspondence and harmony with those at first made known to Adam. The original institutions and the first promise revealed by God, must have been the foundation of all other institutions appointed, and promises made, to the church.

There could be no contradiction between the first institution and promise, and other institutions and promises made by the Divine Being to the church, seeing it was the same God who was the author of both, and the same salvation comprehended in both, for God cannot contradict himself; and they were carefully handed down by the church, both in the old and in the new world, until the days of Moses: no reasoning can be more direct and conclusive. There can no reason be assigned why the Divine Being should, at any time, have changed the name or names by which it revealed itself to Adam in a state of innocence, seeing itself cannot change. Other names or titles may have been added, as farther explanatory and illustrative of the Divine Being; but to change the first there could be no reason, without direct impeachment of the Divine Being itself, and putting the wisdom of the creature instead of the wisdom of the Creator.

Therefore, we have the same name or names, term or terms, handed down by divine inspiration in the holy Scriptures, which were made known to Adam at first, and preserved all along by the church until the present day. And though, in additional revelations made to the church, the Divine Being may have added other names or titles to itself, merely as characteristic of circumstances and dispensations, yet still the original name or names, term or terms, continue the same.

Arguments taken from some of the names ascribed to the Divine Being in the Old Testament.

3. Now, if we take a general view both of the Old and New Testament, we shall discover that there are general names or terms in each, by which the Divine Being has revealed itself to the church; and a careful investigation of these will clearly show, that they imply not only the Divine Essence and perfections, but also the three distinct modes of subsistence or persons in the Divine Essence, exactly according to the doctrine of the foregoing Propositions, demonstrating the subject from reason.

To these we turn our attention more immediately; and to prepare the way for this general view, we may examine, and philologically investigate, two of the most general names or terms by which the Divine Being revealed itself at

first. The one of these is expressive of the Divine Essence and perfections: the other is expressive of the modes of subsistence or persons in the Divine Essence.

The first of these is יהוה, the meaning of which is well explained by the late Professor Robertson of Edinburgh, whose authorities in Oriental literature, none will call in question.—“יהוה, Jehovah, “Prop. Subsistens suomet nisu, nutu, pondere “quasi existentiae necessariae, eternae et infinitae. “A יהוה prop. notat eum qui necessarium possidet existentiam, et ex se, et per se subsistit; “rectissime propterea nomen proprium Dei appellatur, quatenus nulli extra Deum competit “per excellentiam istum titulum gerere, ‘וֹמַי, “quasi subsistit suomet nutu, nisu, ac pondere “quasi atque illuc haud dubie respicitur quoque, “Isa. xlviii. 8. Ego Jehovah hocce nomen meum, Hos. xii. 6. Jehovah est fragrantia ejus, id est, nomen fragrantissimum. Vid. etiam Isa. xxvi. et 13.”* That this name is expressive and comprehensive of the Divine Essence, as necessarily existent, eternal, immense, and immutable, cannot be disputed. And at present we consider it as comprehending the whole of the Divine Essence and perfections, in the abstract spirituality and self-existence of the

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* Clavis. Pentat. p. 21.

Divine Being; and we have no objections to admit that it signifies and expresses the unity, simplicity, indivisibility, and absolute nature of the Divine Essence; which Essence, we have already proved, must subsist in three, and can subsist in neither more nor less than three, divine persons. And the modes of subsistence, or persons, are signified and expressed by another name or term, viz. אלהים, explained by the foressaid author in the following language.

“ אלהים, nom. plur. a sing. אלה, numen venerandum, tremendum, omnique cultu divino prosequendum, Deus. God. Ab אלה, prop. stupuit; hinc coluit. Quidam viri docti contendunt אלה, derivatum esse ab אלה, cum tertia ה vicaria pro jod. Juravit, jurejurando, obstrinxit; sed revera hæcce derivata videtur esse contra analogiam linguæ Hebrææ; nam si אלה, derivata est ab אלה, pro אלי, tunc in plurale regulariter est secundum analogiam linguæ deberet esse אלויים, et non אלהים; nam tertiæ ו et י non tantum in inflexionibus verborum, sed etiam in derivatis retinentur, ut vera radix dignoscatur, ut חיה vita, in plur. habet חיים, ab חיה pro חיי vixit.” *

This word, according to the above interpretation, which is both profound and accurate, signifies the Divine Essence, as subsisting in distinct

* Clav. Pentat. p. 1, 2.

modes or persons, considered as the only object of religious worship and reverence; and teaches us, that in order to adore, reverence, and worship the Divine Being aright, we must do it according to the revelation which this glorious Being has made of itself, as subsisting in three distinct persons in one Essence. Now, that the subsistence of three distinct, not separate, modes or persons in the Divine Essence, is clearly taught in the Old Testament, can be fully proved by the meaning of this word; and if so, the doctrine of the Trinity is not partially taught in the sacred Scriptures, by texts in different places; but it is a doctrine taught in one uniform continued course, from the beginning of Genesis, to the end of the Revelation. And surely if the doctrine can be proved by the light of nature, as has been already done, then it may be said to be taught every where, through the whole of creation, and providence, and redemption: and if it be taught at all by revelation, we would naturally expect it must be taught through every page of the inspired volume, wherever the word יהוה or אלהים occurs.

A similar view may be taken of the two Greek names or titles of the Divine Being, *Kypios* and *Θεος*, very generally used in the New Testament: *Kypios*, corresponding to יהוה, *Lord*, and *Θεος*, corresponding to אלהים, *God*. There is this difference, however, between the Hebrew and

Greek titles of the Divine Being, that in the New Testament the name is more directly applied to the person intended. *Kyrios*, for example, is applied distinctly to each of the three divine persons, but in such a way as the reader can be at no loss to perceive which of the persons is intended. The same thing may be said of *Theos*. All that is necessary to illustrate this, is to adduce an example of each.—Luke i. 25. “Thus hath (*ὁ Kyrios*) the Lord dealt with me, in the days wherein he looked on me.”—Ver. 26. “And in the sixth month, the angel Gabriel was sent (*ὑπο τῆ Θεῆς*) from God unto a city of Galilee named Nazareth.” No reader can be at a loss to know that these names are applied by the sacred penman to the first person of the Divine Essence, or the Father.—Matt. xx. 28. “And Thomas answered and said unto him, (*ὁ Kyrios μὲν*) My Lord, and (*ὁ Θεὸς μὲν*) my God.” It is equally evident, that these names or titles are applied to the second person of the Divine Essence, or the Son.

2 Cor. iii. 16. “Nevertheless when it shall return (*πρὸς τὸν Κυρίον*) to the Lord, the vail shall be taken away. 17. Now (*ὅδε Kyrios τὸ πνεῦμα ἐστίν*) the Lord is the Spirit, and where (*ὃ δὲ τὸ πνεῦμα Κυρίῃ*) the Spirit of the Lord is, there is liberty. 18. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image as (*ἀπὸ Κυρίῃ πνεύματος*)

the Lord the Spirit."—Acts v. 3. "But Peter said, Ananias, why hath Satan filled thine heart to lie (το πνευματος το αγιον) to the Holy Ghost, and keep back part of the price of the land? 4. Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but (τω Θεω) to God."

No reader of the most ordinary capacity will be at any loss to know that the third person in the Divine Essence, or the Holy Spirit, is signified by the inspired penman in these verses.

Thus we find both these names or terms, Κυριος and Θεος, applied to each of the persons in the Divine Essence respectively in the New Testament.

We find the word אלהים in the very first verse of the book of Genesis. Our early divines understood it to be plural, and supposed it to be significant of the doctrine of the Trinity, because it is joined with a singular verb in the Hebrew text of this verse: and this is true, but does not amount to the full evidence and proof which they attached to it; because a plural noun agrees with a singular verb in many other instances, according to the idiom of the Hebrew language.—Yet notwithstanding this, the Hebrew word אלהים is one of the names of the Divine Being given to itself in the revelation made to the first of men. This will fully appear by what is al-

ready said concerning a divine revelation made to Adam, and by what follows upon the word.

4. The word **אלה** is used many times in the writings of the Old Testament, as the singular of **אלהים**, and as significant of a divine person.—This word occurs so frequently in the singular number in the book of Job, that none can doubt its meaning and signification.

Job iii. 4. “Let that day be darkness,” **אל** ידרשו **אלה** מעל, “let not God regard it from above.”—iv. 9. **בנשמת אלה** יאבדו ונודח אפי יכלו, “By the blast of God they perish, and by the breath of his nostrils are they consumed.”—v. 17. הנה אשרי אנוש ויכחצו **אלה** ויסר שרי **אל-המאס**, “Behold, happy is the man whom God correcteth: therefore depise not thou the chastening of the Almighty.”—vi. 8, 9. מי יתן תבא שאלתי וחקותי, “O that I might have my request, and that God would grant me the thing that I long for; even that it would please God to destroy me; that he would let loose his hand, and cut me off!” See also ix. 13. x. 2. xi. 5, 6, 7.—ואלם מריתן **אלה** רבר, וינר לך העלמות חכמה כי כפלים לתשועה ודע כי ישה לך **אלה** מעתה: והקד **אלה** תמצא, “But oh that God would speak, and open his mouth against thee! and that he would shew thee the secrets of wisdom, that they are double to that which is! Know, therefore, that God exacteth of thee less than thine

iniquity deserveth. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

That the word אלה, in each of these quotations, signifies a divine person, and is in the singular number, requires neither illustration nor proof; and that it signifies a divine person, and is in the singular number, in many other passages of this book, the learned reader will be fully satisfied, by consulting chap. xii. 6. xv. 8. xvi. 20, 21. xix. 6, 21. xxii. 12, 26. xxvii. 8, 10. xxix. 4. xxxi. 2. xxxiii. 12, 26. xxxiv. 12.

5. Now, that the book of Job is of very ancient date, if not the very first part of inspired writing given to the church, is fully proved by a learned Dissertation in the end of a book, entitled, *The Origin of Laws*, by the famous President De Gogue; in which the stars and constellations mentioned by Job, were examined with astronomical accuracy by the author: and these observations appear to fix the date of this book very early. And farther, the same word is used in the singular number, as signifying a divine person, by Moses himself, Deut. xxxii. 15, 17. "But Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook (אלה) God who made him, and lightly esteemed the Rock of his salvation, 17. They sacrificed unto devils, and not to (אלה) God; to gods whom

they knew not, to new gods that sprung newly up, whom your fathers served not." And other inspired writers, of a much later date than Job and Moses, use the same word in the very same sense, as signifying a divine person in the singular number.—Psal. xviii. 32. **כִּי מִי אֱלֹהִים מִבְּלִעְדֵּי** **כִּי מִי אֱלֹהִים מִבְּלִעְדֵּי** : יְהוָה וְיִמֵּי עַד וְלֹהֵי אֱלֹהִים : “ For who is God save the Lord? or who is a rock, save our God? See also Psal. l. 22. and cxxxix. 19. and Prov. xxx. 5.

After a fair examination of the Hebrew word **אֱלֹהִים**, used in these texts, nothing can be more evident than that it is in the singular number,—nothing more certain than that it signifies a divine person; and we argue, with cautious reverence, that it signifies the first blessed person in the Divine Essence; and this shews the propriety, and indeed the necessity, of considering **אֱלֹהִים** as plural, and as signifying and expressing the adorable persons in the Divine Essence.—And as we have now ascertained a word that signifies the first divine person, so we turn to examine another word, which we presume, with becoming caution, signifies the second person in the Divine Essence.

6. Following out this principle, we say, there is another word in the Hebrew language, which is equally significant and expressive of a divine person; and which, with becoming reverence we presume, points out the second person in the Divine Essence. It is **רִבִּי**. Many who have

fully believed the doctrine of the Trinity, have been greatly puzzled to find a word in the Hebrew Scripture corresponding to the word *λογος* in the Greek, which is sometimes used to express the second person by the writers of the New Testament. And this word *λογος* has been frequently quoted by those who deny the doctrine of the Trinity, as having nothing corresponding to it in the Old Testament. This, however, is not the case. As the word **אלהים** is plural, and as we have found already a word in the Hebrew Scriptures, which signifies and expresses a divine person, so we find a word in the Hebrew Scriptures which exactly signifies and expresses the same divine person which the word *λογος* does in the Greek; and this is the second person in order in the Divine Essence. For the sake of both the fore-mentioned classes of readers, we shall now examine this Hebrew word: **בר** is exactly correspondent and significant of the same import with the Greek word *λογος*, in many instances. That other Greek words may sometimes be used to translate this Hebrew word, we do not deny; but that the word *λογος* is used with great propriety and exactness to express the meaning and import of the Hebrew word **בר**, we positively affirm; and, not willing to rest upon bare assertion, we shall examine some evidences in support of the fact.

7. The learned Calasio, whose Concordance

of the Hebrew Bible is one of the most laborious and able performances we have on the Scriptures of the Old Testament, explains the word thus : “ **דבר** nomen, sermo, verbum, doctrina, consilium, mandatum, rei gestæ narratio, quicumque exponetur—unde **דבר** loquutio, loquela, sermo. “ Et **מדרב** eloquium vel colloquium.” The author proceeds much farther in his explanation of the meaning of this word, which the learned reader may consult if he please.

The old lexicographer, Schindler, gives very nearly the same explanation of this word. Stokius, and Robertson in his Thesaurus, respectively use very nearly the same words in their explanation of **דבר** ; and, among other meanings, the laborious Parkhurst, in his third paragraph in the explanation of it, speaks thus : “ As a n. “ **דבר** is used for the celestial fluid or light, on “ account of its activity, whether operating with “ that mild influence which melts the ice, or with “ that resistless impetuosity which, in lightning, “ bears down every thing before it. Psal. cxlvii. “ 18. ‘ He sends forth his ice like morsels : who “ can stand before his cold ? He sendeth out his “ (**דבר**) word, and melteth them ; he bloweth “ with his wind, the waters flow.’—Hab. iii. 4, 5. “ ‘ And the brightness (was) as the light. Before him went (**דבר**) the word, and (**רשף**) a “ flashing fire went forth at his feet.’ (See Bates “ Crit. Heb. p. 126-7.) VI. **דבר ידע**, The Word

“ of the Lord, a title of Christ the true light;
 “ (comp. sense iii.) ‘ For no man knows the
 “ Father save the Son, and he to whomsoever
 “ the Son will reveal him.’ Matth. xi. 27.
 “ comp. John i. 18.” Now, as the Hebrew word
 אֱלֹהִים is plural, and used in the very first verse
 of the book of Genesis, as performing the whole
 work of creation, and as we have found one
 word, signifying the first person in the Divine
 Essence, and now bring forward the word דָּבָר as
 signifying and expressing the second person in
 the Divine Essence; and this word is interpreted
 or explained by the Greek word λογος, and
 the same work is ascribed to this second divine
 person, which is ascribed to the first;—there is a
 harmony between the first of Genesis and the
 first of John, which deserves our particular no-
 tice.

8. Let us now adduce a few quotations of the
 Old Testament, in support of our argument that
 the word דָּבָר signifies and expresses a divine per-
 son, and that the second in order in the Divine
 Essence.—Gen. xv. 1, 4, 5. אַחֲרֵי הַדְּבָרִים. הָאֵלֹהִים
 הֵיטָה דָּבָר יְהוָה אֶל אַבְרָם בַּמְּחֹרָה לֵאמֹר אֱלִיתִירָא
 אֲנִי אֲנִי מִן לִךְ שָׂכָר דְּרַבָּה מֵאֵר: יְהוָה דָּבָר
 יְהוָה אֱלֹהֵי לֵאמֹר לֹא יִדְשֶׁן וְיָדָה בִּי אִם אֵשֶׁר יִשָּׂא מִפְּעִי
 וְעָא יִדְשֶׁן: יִשָּׂא אֲנִי חֲתוּמָה וְאֵמֶר הִבֵּט נָח הַשְׁמִיטָה
 וְעָא חֲתוּמָה אִם חֲתָל לִסְר אֲחֵם וְאֵמֶר לוֹ כִּי יְהוָה
 וְעָדָה, “ After these things, (דָּבָר) the word of
 the Lord came unto Abram in a vision, saying,

Fear not, Abram, I am thy shield, and thy exceeding great reward." Now, that Abram understood that this was a divine person that addressed him, is clearly evident from the reply he makes in the following verses, and in particular, from his answer in the fourth. Thus—"And, behold, (וְכֵן) the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels, shall be thine heir."

Now, that a divine person actually appeared to Abram upon this occasion, is no less evident from the circumstances mentioned in the following verse. "And he brought him forth abroad, and said; Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be."

The attentive reader will readily perceive that, through the whole following verses of this chapter of Genesis, a divine person carried on this intercourse with Abraham. So the holy patriarch believed at the time; so Moses, the inspired penman, believed at the time he wrote; and so it is the will of the Holy Spirit that every reader should believe, in all ages of the church: And this same word is used to signify and express a divine person, in many other places of the Old Testament.—Example, 1 Sam. iii. 7. "Now Samuel did not yet know the Lord, neither was (וְכֵן) the word of the Lord yet revealed unto

him. Ver. 21. And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by (דבר) the word of the Lord." No person who reads these verses without prejudice, can for a single moment doubt that דבר is used to signify a divine person. In chap. xv. 10. the same word is used to signify and express a divine person; and so it is 1 Kings xiii. 9, 17. and xix. 9. and also Psal. cvii. 20. Now, that this is a full, fair, and just interpretation of the word, is clear from the New Testament, where the Greek word :λογος is used to signify and express the very same divine person, that is, the second glorious person in the Divine Essence; 1 John v. 7. and Rev. xix. 18. John i. 1—5. 14.; where it is applied by the inspired penman to signify our Redeemer in his divine nature, It is wonderful to observe how fond those who deny the doctrine of the Trinity are to use the Greek word λογος instead of υιος, not aware that, in most instances, these words are used by the inspired writers to signify the very same thing. The laborious and pious Cruden, in his excellent Concordance, speaks in the following manner.

9. " In Hebrew דבר *dabar*, in Greek ρημα or λογος, *rhema* or *logos*, signifies, 1. the eternal Son of God, the uncreated Wisdom, the second person of the glorious Trinity, equal and consubstantial with the Father. The evangelist John (chap. i. 1.) more expressly than any other,

has opened the mystery of this word, when he tells us, 'In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made.'

"Christ Jesus is called the Word, (1.) In respect of his person; he being the express image of the Father, as we are told, Heb. i. 3.; just as our words are of our thoughts. (2.) In respect of his office; because the Father made known his will to the church in all ages by him, as we declare our minds to one another by our words, John iii. 34. (3.) Because the Messiah was called מִשְׁכָּל, "the Word of God," by the Jews. The Chaldee paraphrasts, the most ancient Jewish writers extant, generally make use of the word מִמְרָא, which signifies "the Word," in those places where Moses puts the name "Jehovah." And it is generally thought, that under this name the paraphrasts would intimate the Son of God, the second person of the Trinity. Now, their testimony is so much the more considerable, as, having lived before Christ, or at the time of Christ, they are irrefragable witnesses of the sentiments of their nation concerning this article, since their Targum or explanation has always been, and still is, in universal esteem among the Jews. And as they ascribe to Memra all the attributes of the Deity, it is concluded from thence that they believed the divinity of the

Word. They say that it was Memra or מַמְרָא, the Word, which created the world; which appeared to Moses on Mount Sinai; which gave him the law; which spake to him face to face; which brought Israel out of Egypt; which marched before the people; which wrought all those miracles which are recorded in the book of Exodus. It was the same Word that appeared to Abraham in the plains of Mamre; that was seen of Jacob at Bethel, to whom Jacob made his vow, and whom he acknowledged as God; Gen. xxviii. 20. 'If God will be with me, and keep me in this way that I go, &c. then shall the Lord be my God.'—Now, that the writers of the Targums were judges of the signification of Hebrew words, and of the Hebrew language, will not be disputed by any who know their history; and that they composed the Targums before Christianity, as paraphrastic illustrations of the Hebrew text, is equally certain; and therefore at the time they wrote, they could have no other view or design in these compositions, than to enable the people to understand the Hebrew Scriptures more correctly.

All who can read the Targums will readily admit the force and conclusion of these arguments, and almost all writers who have treated of the subject have unanimously done so.

10. A learned and pious writer of the present day, speaking concerning the *λογος* or Word of God, from the Chaldee Targums, expresses him-

self thus:—"The person here styled the λογος, is called דְּבַר יְהוָה *debar yehovah*, "the Word of Jehovah," Gen. xv. 1, 4. 1 Sam. iii. 7, 21. xv. 10. 1 Kings xiii. 9, 17. xix. 9, 15. Psal. cvii. 20.; and the Targums, or Chaldee paraphrases, frequently substitute מֵימְרָא דִּי *meymra d' yay*, the "Word of the Lord," for "Jehovah." Thus the Jerusalem Targum in Gen. iii. 22. And both that and the Targum of Jonathan ben Uzziel, in Gen. xix. 24. And Onkelos, on Gen. iii. 8. for "the voice of the Lord God," has, "the voice of the word of the Lord." The Jerusalem Targum on Gen. i. 27. for, "And God created man," has, "The word of Jehovah created," &c. Compare Targum Jonathan on Isa. xlv. 12. xlvii. 13. Jer. xxvii. 5. And on Gen. xxii. 14. that of Jerusalem says, "Abraham invoked," מִשְׁמַע דִּי *beshem meymra d' yay*, "in the name of the word of the Lord, and said, Thou art Jehovah." So Onkelos.—Gen. xxvii. 20, 21. "If the word of Jehovah will be my help,—then the word of Jehovah shall be my God."—See Parkhurst under the word ΛΟΓΟΣ.

"After a serious reading of the Targums, it seems to me evident, that the Chaldee term מֵימְרָא *meymra* or word, is taken personally in a multitude of places in them. When Jonathan ben Uzziel speaks of the Supreme Being as doing or saying any thing, he generally represents him as performing the whole by this *Meymra* or word,

which he considers not as a speech or a word spoken, but as a person distinct in the Divine Essence, and to whom he attributes all the operations of the Deity. To attempt to give the word any other meaning than this, in various places throughout the Targums, would, in my opinion, be a flat opposition to every rule of construction; though, like the Greek word λογος, it has other acceptations in certain places. See Lightfoot."—*Clarke's Bible*.

The reader will find great satisfaction by consulting the fore-mentioned authors. What stronger arguments can be adduced than the foregoing, to prove that the Hebrew word רַבִּי, does really and truly signify and express a person in the Divine Essence, and *that* the second. That the word may have other meanings in other passages, is not disputed; but that it has this meaning also, as one, cannot be denied by any who wish to abide by sober reasoning, and fair interpretation.

Thus far we have proceeded in our reasoning to demonstrate the plurality of persons in the Divine Essence, by the words אֱלֹהִים and רַבִּי; and any unprejudiced person who will read what is said upon these words, will perceive, with great satisfaction, that if the doctrine of the Trinity be not understood, it is not because it is not plainly taught in the Old Testament, as well in the New.

From this view of the word, which is frequently

used in the Old Testament to signify the second person in the Divine Essence, we now proceed to conclude our reasoning and arguments on this head of the subject, by an examination and investigation of another Hebrew word, which signifies and expresses the third person in the Divine Essence. This word is רוּחַ, *spirit*, whose meaning, according to Calais; is, "Latus dilatatus, recreatus, refectus, refrigeratus, refocillatus, expatiatus fuit, quievit, requievit, pausavit, convaleuit, respiravit, refrigerium habuit. II. רוּחַ est spiratus, ventus, flatus, &c. anima hominis et angelus et Deus."

Now that this word signifies that person in the Divine Essence, which the Scriptures call the Holy Spirit, or which we have in the foregoing Propositions called the third person, is perfectly evident from the following quotations.

Gen. i. 2. "And (רוּחַ אֱלֹהִים) the Spirit of God moved upon the face of the waters." Some translators and critics, very eminent for learning and abilities, translate this phrase, "a mighty sweeping wind,"—"a tremendous tempest," and the like. That the single word רוּחַ does signify wind, and has other significations besides, is not denied; but it is most positively denied that ever, in any one instance, the phrase, or the two words רוּחַ אֱלֹהִים, in the whole of the Old Testament, signify wind, or that ever it has been understood to do so by any of the early translators.

Agas, Gen. xli. 38. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom (רוח אלהים) the Spirit of God is." We submit to the sober reader, what connection a mighty sweeping wind could have with the phrase רוח אלהים in this verse: and yet it might have been as well translated so in this verse, as in the second verse of the first of Genesis. See also Exod. xxxi. 3. "And I have filled him with (רוח אלהים) the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."—Numb. xxiv. 2. "And Balaam lifted up his eyes, and saw Israel abiding in his tents, according to their tribes; and (רוח אלהים) the Spirit of God came upon him."—See also 1 Sam. x. 10. and xi. 6. and xix. 20. and 2 Chron. xvi. 1. and xxvi. 20.

12. Again, the same word is used to express the third person in the Divine Essence, in other passages.—Judg. vi. 34. "But (רוח יהוה) the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him." That this was a divine person who influenced Gideon, is evidently plain from the account of the miracle wrought, in the end of the chapter.—See also Judg. xi. 29. "Then (רוח יהוה) the Spirit of the Lord came upon Jephthah," &c. The same phrase is found chap. xiii. 25. and xiv. 6. and 1 Sam. x. 6. xvi. 14. 2 Sam. xxiii. 2. 1 Kings xxii. 24. 1 Chron. xii.

18. Isa. xi. 2. xxxiv. 16. In all these places the phrase is the same, and must be translated the same; and in every place it points out a divine person.—Isa. lxi. 1. (רוח ארני יחור) “The Spirit of the Lord God is upon me,” &c. In the Gospel of Luke, iv. 18. our Lord applies these very words to himself, “The Spirit of the Lord is upon me,” &c. And in the first verse of this fourth of Luke, we read, “And Jesus being full (Πνευματι αρισ) of the Holy Ghost, returned from Jordan, and was led (εν τω Πνευματι) by the Spirit into the wilderness.”

Nothing can be more clear than that the words of the prophet signify and express the third person in the Divine Essence. Our Lord being, in his divine nature, the second; the Holy Spirit, descending upon him, in his human nature, can be nothing else than the third. Whether we consider the word רוח by itself, or in any of the foregoing phrases, still the Holy Spirit, the third person in the Divine Essence, is clearly signified and expressed. If we examine the phrase רוח אלהים, “the Spirit of God,” and consider אלהים as plural, and significant of the divine persons in their distinct subsistence, then we may translate the phrase רוח אלהים, “the Spirit of the Divine Persons;” or if we take the phrase רוח יחור, then we may translate it “the Spirit of the Divine Essence.” Now, whatever meaning the word רוח may have in other passages of the Scrip-

tures (and it is admitted that it may have different meanings), yet still it signifies the Holy Spirit, the third person in the Divine Essence, in all the foregoing quotations; and that it may have the same signification in many other texts, is also affirmed. Therefore it is hoped, that unbiassed reason and candour will admit these arguments in their full weight, as they are stated, and adopt the reasoning, and, without any prejudice, enter into these views.

From the words רבו אלור and רוח, it will naturally appear, that each of them signifies and expresses a divine person respectively; and, when considered according to the foregoing explanation and illustration of each, clearly proves the doctrine of the Trinity. It is by no means, however, to be understood, that we exclude the other terms or names applied in the inspired records to the Divine Being, whether as significant of the Divine Essence, or of the divine persons. He who reads the sacred Scriptures in their originals, will find several of this kind. Who does not know that the word משיח is very frequently applied to the second person in the Divine Essence? The words מלאך בן and שילר, with many others, are applied to the same divine person. And several names or terms are also found in Scripture, some applied to the third, and some to the first person in the Divine Essence. So that all we intend by the explanation

of the foregoing words is, that they are applicable to the divine persons respectively, in the order we have treated of them, and clearly teach the doctrine of the Trinity; but not to the exclusion of other names or terms which the Divine Being may have applied to itself, whether as significant of the Divine Essence, the divine persons, the divine perfections, or the divine procedure in the church or in the world.

Arguments taken from some of the names ascribed to the Divine Being in the New Testament.

13. Having said so much upon the words taken from the Old Testament, as significant of the doctrine of the Trinity, we now proceed briefly to consider those in the New Testament, which teach the same doctrine. These are very plain, and quite familiar to every reader of the Greek Testament. They are Πατήρ, Father, Υἱός, Son, and Πνεῦμα ἅγιον, Holy Spirit. These names or terms signify and express, respectively, the three distinct persons in the self-existent Essence, as taught in the Old Testament. That these words are applicable in the sense now mentioned, is perfectly evident from the following quotations. Our Lord, in his divine nature, the second person in the Divine Essence, addresses the first person in prayer thus: Mat. xi. 25. "I thank thee, (Πατήρ) Father, Lord of heaven and earth, because thou hast hid these things from the wise

and prudent, and hast revealed them unto babes. 26. Even so (Πατερ) Father, for so it seemed good in thy sight." That the first person in the Divine Essence is intended here, is as plain as words can express it: and that the first and second persons are signified in the following verse, is equally evident. "27. All things are delivered unto me (υπο το Πατερ μου) of my Father: and no man knoweth (τον Υιον) the Son, but (ο Πατερ) the Father; neither knoweth any man (τον Πατερα) the Father, save (ο Υιος) the Son, and he to whomsoever (ο Υιος) the Son will reveal him." No language can express the divine persons more clearly than these words: the Son, in our nature, in prayer addressing the Father. The thought is both sublime and devotional, and leads the mind directly to the doctrine of the Trinity by the fair train of thought. We may also quote another passage, which represents the Father, or first person, addressing the Son, or second person.—Luke iii. 21. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened: 22. And (το Πνευμα ἁγιον) the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, Thou art (ο Υιος μου ο αγαπητος) my beloved Son: in thee I am well pleased." The same declaration is also expressed, Mark i. 10, 11., and also at our Lord's transfiguration, Mat. xvii. 14.

That the first and second divine persons are expressed in these verses, admits of no doubt. And that the third person in the Divine Essence is intended by the last of these names under consideration, is no less evident. — John xiv. 26. “But the Comforter, which is (το Πνευμα το ἁγιον) the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” No words can express more clearly than these do, the third person in the Divine Essence.

It will not be necessary to enter into a more detailed explanation of these three names, expressive of the divine persons found in the New Testament. The subject has been ably handled, strongly supported, and satisfactorily proved, in many works already in the hands of the public. In these works, the names, titles, attributes, and perfections, which are ascribed to each of the divine persons signified by these three foregoing words or terms, will be found ably illustrated, and will give great satisfaction to the reader.

Having so far traced the doctrine of the Trinity by the names or terms found in the sacred records, we do not mean to exclude the other names or terms applied to the Divine Being, in different parts of Scripture. They are numerous; but we plead that those already treated of are fairly explained and clearly illustrative of the doctrine of the Trinity.

PROPOSITION XXIII.

PROVING THE DOCTRINE FROM THE NAMES OR TERMS IN THE OLD TESTAMENT, ALREADY EXPLAINED.

[*Exemplified in the first chapter of Genesis—In the creation of light—of the firmament—of the waters—of the two great lights—of the living creatures in the sea, and fowls of the air—of the living creatures in the earth—of the creation of man—Exemplified in the second chapter of Genesis—in the third—in the fourth—in the fifth—in the sixth—in the seventh—in other chapters—Exemplified in the prophetic writings—The offices of the Redeemer pointed out—Explanation of Isa. ix. 6.*]

WE now proceed to show, that wherever any of the foregoing names or terms, which signify and express the Divine Essence, or the divine persons distinctly subsisting in that Essence, or the divine perfections and attributes, or any of these, every where through the whole of the inspired volume, occur, they instruct us in the doctrine of the Trinity, when fully understood; so that we shall find this doctrine beginning at the first of Genesis, and running through the whole Bible, and ending at the last of the book of Revelation. And it is very natural to suppose this; for if the doctrine can be explored by the light of nature, or if reason and demonstra-

tion can be applied to it, as has been attempted in the Propositions in the foregoing part of this Essay; then it may well be expected to run through every page of the book of revelation.

Arguments founded on the names already explained out of the Old Testament.

1. Let us examine the first chapter of Genesis by the rules already laid down. It is said, "In the beginning (אלהים) God" (the Divine Essence subsisting in personality,) "created the heaven and the earth." Here the Divine Being is revealed in personality, as the Creator of all things; and that personality, we have already proved, consists of three distinct modes of subsistence in the Divine Essence, and neither more nor less than three.—Ver. 2. "And the earth was without form, and void; and darkness was upon the face of the deep; and (רוח אלהים) the Spirit of God moved upon the face of the waters." It is perfectly plain to the weakest capacity, that the third person in the Divine Essence is expressed, according to the meaning of רוח already given.—Ver. 3. "And (אלהים) God said, 'There shall be light, and light was.'" This is an account of the creation of light by the united counsel, wisdom, and power of the three blessed persons in the Divine Essence. In what follows, the particular part performed by each of the di-

vine persons, is more directly pointed out in the establishment and arrangement of this newly created fluid, so necessary to all parts of creation in our system.—“(אלהים) God saw the light that it was good.” This is the approbation of the first person in the Divine Essence.—“And (אלהים) God divided the light from the darkness.” This points out the arrangement of the newly created element, by the second person in the Divine Essence.—“And (אלהים) God called the light Day, and the darkness he called Night.” This is the ratification of the will of the first, and the execution of the second, by the third person in the Divine Essence. What harmony and consistency appears in such a view? All is natural—all is plain. And without such a view as this, the language of these verses is full of tautology: the repetition of the same word appears entirely superfluous; and there is nothing like it in ancient or modern writing, either sacred or profane. As the language of divine inspiration, we dare not presume to call it in question, nor yet to explain it in a rash or careless manner. We must, therefore, endeavour to ascertain the mind of the Holy Spirit in this language, though mysterious: and we presume, the very expressions seem to indicate the view we have taken; for there is evidently a design in the repetition of the same word so often; and that design appears no other than to draw the atten-

tion of the reader to the mystery of the glorious Trinity: And with this view, all is plain, natural, and intelligible; and, instead of tautology, the repetition is really necessary to convey the knowledge of the three distinct persons in the Divine Essence, so as to manifest to the intelligent reader this mysterious doctrine in the creation of light.

And let it be observed, that, according to the doctrine of the Trinity, when one of the divine persons is more immediately spoken of, as in the above narration, we are not to exclude the notion of the other two from being comprehended, and understood as acting in union and harmony with the one mentioned, in all respects; but we are only to consider the Divine Being as representing itself to the rational creature more immediately, by that mode of subsistence or person mentioned at the time; and this leads the rational creature to contemplate those revelations and discoveries which the Divine Being has made of itself, with increasing admiration and delight.

2. The same doctrine is pointed out with equal perspicuity by an attentive consideration of the order of working by the divine persons in the other parts of creation. Thus—"And (אלהים) God said, There shall be an expansion in the midst of the waters, and it shall divide the waters from the waters." In this part of the creation, we discover the first person in the Divine Essence,

as sustaining the majesty and authority of the Divine Nature and perfections, in the grand display of "*the firmament on high ; with all the blue etherial sky.*" Then follows—"And (אלהים) God made the expansion, and divided the waters which were under the expansion from the waters which were above the expansion ; and it was so." In this part of the work, we discover the second person in the Divine Essence instantaneously executing the will of the first: the will of each being the very same. And from this view, the Scriptures elsewhere ascribe the creation of all things to the second as well as to the first person.

Again—"And (אלהים) God called the *expansion* Heaven." These words clearly signify and express the third person in the Divine Essence ratifying, approving, and gloriously finishing, this part of the creation, with all the grandeur and beauty of the innumerable orbs that roll in the pathless sky, hanging out their luminaries for the use and contemplation of rational beings. Now, unless we read these verses with a view of the doctrine of the Trinity, they labour under the same tautology and repetition of the same word, as the foregoing verses do ; and there is no way to account for this, but on the principle already mentioned. For the view of the Trinity clearly illustrates the repetition or tautology ; shows all to be as it should ; and proves all to be in perfect consistency with the doctrine, as

taught in every part of the sacred Scriptures where the word occurs. The same doctrine is taught by the account of the creation of the waters.

3. “ And (אלהים) God said, The waters under the heaven shall be gathered together into one place, and the dry land shall appear.” This expresses the will of the first person.—“ And (אלהים) God called the dry land Earth, and the gathering together of the waters called he Seas.” This expresses the execution of the will of the first by the second person.—“ And (אלהים) God saw that it was good.” This expresses the approbation and ratification both of the will and execution by the third. And he that does not see a consistency and propriety in the repetition of the word (אלהים) God in these verses, can give no satisfactory explanation of the repetition by any other view than that already given. For they clearly teach the doctrine of the Holy Trinity, by the use of the same word repeated in every act of the work of creation; and he who does not understand these verses in this way, must be under some strong prejudice.

4. The same doctrine is no less clearly taught by the account of the creation of the sun and moon.—“ And (אלהים) God said, There shall be lights in the expansion of the heaven, to divide the day from the night: and they shall be for signs and for seasons, and for days and years.

And they shall be for lights in the expansion of the heaven, to give light upon the earth; and it was so." In these expressions, the will of the first person in the Divine Essence is clearly perceived. Then follows—"And (אלהים) God made two great lights, the greater to rule the day, and the lesser to rule the night; he made the stars also. And (אלהים) God set them in the expansion of the heaven, to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness." In these words, the execution of the will of the first, by the second person in the Divine Essence, is perfectly evident.—"And (אלהים) God saw that it was good." In these words, we discover the approbation and ratification of the wonders displayed in the heavens above, by the third person in the Divine Essence. How significantly expressive and sublime the thought, and how correctly do the Scriptures teach the doctrine of the glorious Trinity by the works of creation!

5. Again, in the same chapter the same doctrine is taught in the following striking language.—"And (אלהים) God said, The waters shall bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open expansion of heaven." Here the will of the first person is expressed.—"And (אלהים) God created great whales, and every living creature that moveth, which the waters

brought forth abundantly after their kind, and every winged fowl after his kind." Here the execution of the will of the first by the second person, is quite evident.—"And (אלהים) God saw that it was good." This is the ratification and approbation of the whole work by the third person in the Divine Essence; and this ratification is accompanied with the divine blessing by the third person.—"And (אלהים) God blessed them, saying, Be fruitful, and multiply, and fill the waters of the seas; and fowls shall multiply on the earth."

6. After the creation of the finny and feathered tribes, then comes the creation of the cattle, the relation of which teaches the same doctrine, with perspicuity and conviction.—"And (אלהים) God said, The earth shall bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind; and it was so." Here again the divine will is expressed by the first person in the Divine Essence, or the Father in all the majesty of the divine perfections.—"And (אלהים) God made the beast of the earth after his kind, and cattle after their kind, and every living thing that creepeth upon the earth." No language can be plainer than this, to represent and express the execution of the will of the Father by the second person in the Divine Essence, or the Son.—"And (אלהים) God saw that it was good." The full ratification and ap-

probation of the foregoing work, is here expressed by the third person in the Divine Essence, or the Holy Spirit. In all the variety and complication of the animal economy, we discover the goodness, the wisdom, and the power of the Divine Being.

7. Next comes the creation of man; in the account of which, the doctrine of the Trinity has, in all ages of the church, been understood as clearly represented; and the language cannot fail to attract the attention of the reader in this respect,—“And (אלהים) God said, We shall make man in our image, after our likeness; and they shall have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” That the blessed persons in the Divine Essence are here represented as in consultation, previous to the creation of man, the last, the noblest, the highest part of the works of the Divine Being here below, the representative of the Divine Being amidst these works,—has always been understood. The language expresses plurality of persons, and is quite unintelligible and improper in every other point of view. After the divine consultation and purpose, then follows the execution.—“So (אלהים) God created man in his own image, in the image of God created he him; male and female created he them.” In these words,

we discover the second person in the Divine Essence executing the divine design, and creating man according to the plan fixed by the adorable persons in council. This cannot fail to attract the attention of the reader; to awaken his emotions of admiration and wonder; and to turn his attention to the study of the subject.—“And (אלהים) God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” In this, the attentive reader will naturally discover the third person in the Divine Essence performing that part assigned, in order to ratify, approve, finish, and complete the wonderful work of creation, and at the same time graciously bless the newly created man in all the solemnity and glorious majesty of the divine perfections. And thus man was perfected in all the powers and faculties of his soul and body, and also blessed by the Holy Spirit.

A similar use of the name יהוה, we find in the book of Numbers, expressly appointed by the Divine Being as a standing form for the priest to bless the children of Israel.—Numb. vi. 22. “And the Lord spake unto Moses, saying, 23. Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them, 24. (יהוה) The Lord bless thee,

and keep thee; 25. (יהוה) The Lord make his face shine upon thee, and be gracious unto thee; 26. (יהוה) The Lord lift up his countenance upon thee, and give thee peace." The repetition of the word Lord in these verses, evidently shows design; and no other design can be conceived, with any rational consistency, but that of expressing the distinct persons in the Divine Essence: for though the word יהוה used here, signifies the Divine Essence and perfections more particularly, yet it does not exclude personality, as already proved. The threefold repetition of the word, therefore, is very striking: the one expressive of the first, the other of the second, and the other of the third person in the Divine Essence.

The very same use of the word is found in Isa. lxxiii. 22. "For (יהוה) the Lord is our judge, (יהוה) the Lord is our lawgiver, (יהוה) the Lord is our king: he will save us." How are we to account for this repetition? Shall we call it tautology? Surely not. If we believe the inspiration of the text, we dare not ascribe tautology to the Holy Spirit. It is evident that the design is the same with the foregoing example, and is intended to point out the glorious persons of the blessed Trinity.—The same sentiment is taught in Isa. vi. 3. "And one cried unto another, and said (קדוש קדוש קדוש יהוה צבאות), Holy, holy, holy, is the Lord of hosts; the

whole earth is full of his glory." Surely the threefold repetition of the same adjective to one noun, is significant, and shows design; which can only be, to point out the three distinct persons in the Divine Essence. A similar phraseology is used in the New Testament.—Rev. iv, 8, "And the four living creatures had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, (Ἅγιος, Ἅγιος, Ἅγιος, Κύριος ὁ Θεός, ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.) Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Exemplified in the second chapter of Genesis.

8. From these views we plainly discover, that the doctrine of the Trinity is taught throughout the whole of the first chapter of Genesis, and, in a similar manner, in the passages just quoted; and by pursuing the subject, we shall discover that the same doctrine is as clearly taught in the second chapter as language can express it. [We have quoted the language of this chapter more literally than our present version, and shall do so throughout; not that we find fault with the present translation, or wish to insinuate any thing disrespectful with regard to its merits: we only use that freedom which a more rigidly literal translation will bear.]—We read, Gen. ii. 4.

“ These are the particulars of the heavens and the earth, in the day that (אלהים יריב) the Lord God made the earth and the heavens.” These two names or terms by which the Divine Being revealed itself at first to man, and which continue joined from that time to this, as exhibited in the holy Scriptures by the divine inspiration of the sacred penmen, turn the mind of the reader at once to the solemn, the important, the mysterious contemplation of the Divine Essence, and the divine persons subsisting in that Essence, at one and the same time. Every reader acquainted with the Hebrew language, must see and admit, that the word (יהוה) Jehovah, here rendered Lord, is singular, and signifies the Divine Essence and perfections, as necessarily existent, necessarily living, intelligent, spiritual, eternal, immense, and immutable. And at the very same time, every reader of the Hebrew Scriptures must as evidently perceive, and fully admit, that the word אלהים, here rendered God is plural, and must be considered, when applied to the Divine Essence, as significant, and expressive of the distinct modes of subsistence or persons in that Essence. No tortures of criticism, no labours of prejudice, no interpretation of parties, are able to turn aside the full and perfect view, both of the unity of the Divine Essence, and the plurality of persons subsisting in that Essence, represented, signified, and expressed by these two words, which

we may call names or terms comprehensive of the Divine Being, wholly and in all respects, **יהוה אלהים**, the Lord God, or the Divine Being, in essence and perfections, natural and moral, in personality. It is this Divine Being that is here said to have made the earth and the heavens. This glorious Being, expressed in the foregoing chapter by the single word **אלהים**, God, in the work of creation, according to the part proper to each divine person, in order only, in that great work; not in superiority or inferiority either in time, dignity, or nature, but in order only. And in this chapter, in the verse now quoted, we are presented with the glorious persons in the one undivided Essence. The word **(יהוה)** LORD, applicable to each, and actually in the Scriptures of the Old Testament, very frequently applied to each of the three divine persons distinctly; thereby intimating and signifying, that each is necessarily a partaker of the Divine Essence and perfections, in distinct subsistence of personality with the other two. It is never doubted that the word **(יהוה)** Lord is applied to the first person in the Divine Essence, and is expressive of the Father; and it is fully proved by quotations innumerable, that the same word **(יהוה)** signifies and expresses the second person in the Divine Essence, or the Son. And it is no less clearly proved by the Scriptures of truth, that the same word **(יהוה)** Lord, represents, signifies, and expresses, the third per-

son in the Divine Essence, or the Holy Spirit. He who wishes to see this word thus explained and proved, by the clearest force of Scripture criticism, will find many examples, and ample satisfaction on this head, in Searle's *Horæ Solitariae*, a work well deserving attention from every student of the doctrine of the Trinity.

9. We find the same two words joined together as significant, and comprehensive of the Divine Being in essence and perfections, natural and moral, in the 5th verse of chap. ii. While we read in the first chapter, ver. 26, 27, 28. that (אלהים) God, the three distinct persons in the Divine Essence, after divine consultation, created man in the order of their distinct subsistence, according to the part chosen by each, in consistency with the order of their subsistence; —in this second chapter, ver. 7. we read, “And (יהוה אלהים) the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.” Here the Divine Being is represented and expressed by these two words, both with respect to the Divine Essence, and all perfections natural and moral, and also with respect to the divine persons distinctly subsisting in that Essence.—The Divine Essence is one, simple, absolute, necessarily existent, and indivisible: the divine persons subsist distinctly, not separately, without superiority or inferiority, either in duration, dig-

ality, or nature; and are in all respects co-equal, co-eternal, co-immense, and co-inmutable; each partaking of the whole of the Divine Essence and perfections alike. How mysterious, how glorious, and sublime, the view of that Being who created man! It would be needless to proceed farther to quote these words as joined together by the inspired penman of this chapter: they are found in ver. 8, 9, 15, 16, 18, 19, 21. representing the same glorious and adorable Being in the mysterious view of Unity in Trinity, and Trinity in Unity: and this may be observed as an universal rule, and it will direct to the proper understanding of these two words wherever they occur throughout the whole of the Old Testament. Every where they signify the same Divine Being both in essence and persons; and wherever they occur, some one of the divine persons is more immediately represented; while, at the very same time, the other two are understood and implied. There is no separation of the blessed persons in their essentiality; there is only distinction: and thus the most pleasing satisfaction is afforded to the pious reader. The glorious Trinity, the greatest and most mysterious of all subjects, is presented to his meditation and contemplation; sometimes more immediately by one one divine person, and sometimes by another, according to the order of their distinct subsistence, and according to the part chosen in council

and design by each, in the grand displays of creation, providence, and redemption. And by each and by all these great and interesting works, as well as by the holy oracles of inspiration, we are called daily to the study and to the knowledge of our God, as he is revealed in each. And in every chapter and in every verse where these two words, or either of them, occur, the doctrine of the Trinity is comprehended and inculcated throughout the whole of the Old Testament; and for want of such a view and consideration as this, the doctrine has been greatly misunderstood, and much neglected; whereas there is no doctrine more plainly taught, nor more frequently presented to the mind of the reader of the Hebrew Scriptures. And the reader of our English version may profit much from the foregoing view, and learn the doctrine from the translation of these words. He can be at no loss to understand the doctrine of the Trinity, from what is already submitted to his consideration, as often as he reads the word God, or the two words Lord God, or the word Lord, when applied to the Divine Being in the established version.

10. The third chapter of the book of Genesis, which records the very solemn and interesting event of the fall of man, and which also mercifully points out and teaches the way of his recovery, as comprehended in the divine promise, and the divine appointment of sacrifice, exhibits

the very same doctrine, as often as the words **יהוה אלהים**, "the Lord God," occur; and it is very remarkable that these words occur frequently together, and the word **אלהים**, "God," occurs frequently by itself in the compass of this chapter, and even in the bounds of the very first verse.

"Now the tempter was more subtle than any living creature of the field, which (**יהוה אלהים**) the Lord God had made. And he said unto the woman, Yea, hath (**אלהים**) God said, Ye shall not eat of every tree of the garden?" In this verse the sacred penman, by inspiration, tells us, that (**יהוה אלהים**) the Lord God had made the beasts of the field. And in chap. i. ver. 25. the same writer, with the very same authority, tells us, that (**אלהים**) God made every beast of the field.

Now what can we understand by the difference or variety of the expressions of the inspired penman? Surely nothing else than that the word **יהוה**, "Lord," which signifies the Divine Essence and perfections, natural and moral, must also comprehend the divine persons; and that the word **אלהים**, "God," which signifies the divine persons in distinct subsistence, must also comprehend the Divine Essence and perfections. And as the Divine Being may represent itself to us by any names or terms in any manner which seems best to the divine wisdom, we are to con-

sider these two names or terms expressive and significant of the Divine Being, as harmonizing in the relation and records of the holy Scriptures; and we can only do so upon the principles of the doctrine of the Trinity. This will appear strikingly evident to the reader, whether of the Hebrew text, or of the English translation. In the fourth chapter of the book of Genesis, the word **יְהוָה**, *Lord*, is every where used by the sacred writer, without the word **אֱלֹהִים**, *God*.—What are we to understand by this sudden transition, and these interchanges of terms, in the four first chapters of the book of Genesis? Sometimes the word **אֱלֹהִים**, “God,” is used to represent the Divine Being. Sometimes the words **יְהוָה אֱלֹהִים**, “the Lord God,” are written together, and both employed to express and represent the Divine Being; and sometimes the word **יְהוָה**, “*LORD*,” is written, and employed alone to represent the same Divine Being. What are we to say to this, or how are we to interpret these changes of names or terms, when applied to the very same Being? We can give no other answer, but that such is the will of the Divine Being to represent itself by these different words, in order to instruct us in the doctrine of the Trinity.

11. The word **יְהוָה**, “*Lord*,” is every where used in the fourth chapter as significant, and representative of a divine person comprehended in the Divine Essence; and which of the persons is

intended, must be ascertained by the scope of the passage, and by other passages, where the same word is used by itself. And unless we understand the sacred Scriptures in this way, it is impossible for us to read them with consistency and satisfaction : it is impossible to reconcile the passages of the Old and New Testaments, where the language of each is expressive of the Divine Being, as signified by the name יהוה, "Jehovah," or Κυριος, "Lord:" but with such a view as the foregoing, all is clear,—all is plain and intelligible.

Let us apply this reasoning a little to chap. iv. —"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from (יהוה) the Lord." Here we may consider the name or term יהוה, "Lord," as signifying the Divine Essence and perfections subsisting in the first person, or the person of the Father. In this there is no inconsistency or impropriety; for each of the divine persons has the whole of the Divine Essence and perfections distinctly subsisting in itself, and in all respects co-equal with the other two; and as all the divine persons are understood and implied, notwithstanding only one may be mentioned, no inconvenience can arise from such a mode of expression.—Apply this to the example before us. Eve says, "I have gotten a man from (יהוה) the Lord;" that is, the Divine Being, both essence and perfec-

tions, as subsisting in the first person, or in the person of the Father, not excluding the Son, and the Holy Spirit. Throughout the whole of this fourth chapter, we may consider the word **יְהוָה**, "LORD," as signifying the first mode of subsistence or person in the Divine Essence, sustaining the dignity and glory of the divine perfections, in the moral government of the universe, and of the church in particular; and such a view of the word will exhibit uniformity throughout the whole chapter. The same word, however, in other passages of the Old Testament, is used by the sacred penmen to signify and express sometimes the second mode of subsistence or person, and sometimes the third, according to the divine will, in the revelation made at the time the word was used, to signify such one of the divine persons in order, as corresponded with the divine counsel, and the part which that divine person chose to perform in the work, whether of creation, providence, or redemption.

12. In the fifth chapter, the word **אלהים**, *God*, is used, to express the Divine Being every where, except in the 29th verse, where the word **יְהוָה**, LORD, is used thus: "And he called his name Noah, saying, This same shall comfort us concerning our work and the toil of our hands, because of the ground which (**יְהוָה**) the Lord hath cursed." Now, it is plain from the 17th verse of the third chapter, that **יְהוָה אלהים**, "the Lord

God" cursed the ground. So we discover, that sometimes אלהים, God, sometimes יהוה אלהים, "the LORD God," and sometimes יהוה, "the LORD," is used to signify and express any one of the divine persons respectively, according as signified by the divine will in the revelation made to the inspired penman.

13. This is strikingly exemplified in the sixth chapter of Genesis. In the 5th verse it is said, "And (אלהים) God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And it is immediately added in the sixth verse—"And it repented (יהוה) the Lord that he had made man on the earth, and it grieved him at his heart. Ver. 7. And (יהוה) the Lord said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them." Now, considering these three verses, is there any impropriety in supposing that the three distinct persons in the Divine Essence are intended and represented respectively, as in counsel and design preparing to overthrow the old world. The first person, sustaining the majesty of the divine attributes, condemning this orb, with all its inhabitants, to that awful catastrophe. The second person, who is every where in Scripture represented as compassionate to the sons of men, con-

senting to the awful overthrow; yet feeling for the sufferings of humanity, and grieved at the heart for the general apostacy. The third, who had approved of the creation of man, and ratified that noble work, and blessed the human race in our first parents; yet now approving and ratifying the counsel and design to cut off both man and beast, and every living thing. The view is natural, simple, agreeable to the doctrine of the Trinity, and consistent with the language of the verses. The same variety in the use of these names or terms is found in the remaining part of this chapter. It is said in ver. 8. "But Noah found grace in the eyes of (יְהוָה) the Lord." Every where after this, the name אֱלֹהִים, "God," is used to express the Divine Being, through the remaining part of this chapter; and we can account for the change on no other principles of fair reasoning, but that the same word יְהוָה, "LORD," means more immediately one of the persons of the אֱלֹהִים, who establishes the covenant with Noah, in full counsel and design with the other two blessed persons. Then do we discover, by this language and import of words, the Divine Essence and perfections, as subsisting in one of the divine persons, distinctly transacting the whole affair with Noah: the other two being understood as perfectly concurring, in their respective order of subsistence, to the whole.

14. We only observe, that this view will illus-

trate the seventh chapter very considerably; in the 16th verse of which, two divine persons are evidently signified and expressed by the change of names. Thus—"And they that went in, went in male and female of all flesh, as (אלהים) God had commanded him: and (יהוה) the Lord shut him in." On no other principle but that of the doctrine of the Trinity, can this change of words, expressing the Divine Being, be illustrated. One of the glorious divine persons is represented more particularly, as arranging the whole with Noah, for the preservation of those within the ark: the other is represented as acting the part of a Saviour, in immediately caring for Noah, and all that were with him, and graciously shutting him in. There is a consistency in this view, both of the words, and of that providential dispensation, that gives illustration and satisfaction, becoming all the perfections of the Divine Being; and the immediate necessity and danger of Noah and his helpless company. Without continuing to be farther particular, we intreat the reader to peruse the eighth and ninth chapters with these views, and he will find much satisfaction. And if he will indulge his pursuit a little farther, through the twelfth, thirteenth, fourteenth, fifteenth, sixteenth, and eighteenth chapters of the same book, the foregoing views will all present themselves, and will appear fully established. In these, the word יהוה, "Lord," is most frequently used to

express the Divine Being; and we presume, with humble deference, that this name, in these chapters, represents the second person in the Divine Essence, but more particularly in the seventeenth. In ver. 1. and 3. the following striking change of words appears.

15. "And when Abram was ninety years old and nine, (יהוה) the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And Abram fell on his face, and (אלהים) God talked with him, saying—." This verse affords a clear and indubitable warrant for the views we have laid before the reader, and the meaning affixed to the word יהוה, "Lord," as signifying the Divine Essence and perfections; and the meaning affixed to the word אלהים, "God," as signifying the divine persons in that Essence. Both are here laid before us in the sacred volume, by divine inspiration. The one, though significant of the essence, yet includes the persons: the other, though significant of the persons, yet includes the essence; and many times such a view occurs in the writings of the Old Testament, and much satisfaction and perspicuity arise from the foregoing explanations; and without such a view, it is altogether impossible to understand the holy Scriptures with consistency and harmony.

A few quotations from the prophetic writings will sufficiently prove the truth of the foregoing

arguments, and add perspicuity to different passages in the sacred oracles.

16. Psal. lxxxix. 19. The Psalmist, under the influences of divine inspiration, and wrapt up in prophetic vision, records the communications of the Most High to himself, in which one divine person is introduced as speaking concerning another thus: "Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people. 20. I have found David my servant: with my holy oil have I anointed him. 21. With whom my hand shall be established; mine arm also shall strengthen him. 22. The enemy shall not exact upon him, nor the son of wickedness afflict him. 23. I will beat down his foes before his face, and plague them that hate him. 24. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. 25. I will set his hand also in the sea, and his right hand in the rivers. 26. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. 27. Also I will make him my first-born, higher than the kings of the earth. 28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29. His seed also will I make to endure for ever, and his throne as the days of heaven," &c. &c.

It is very evident that, in these verses, one divine person speaks in prophetic revelation and

prediction concerning another. For what is here predicted, could never be true of any mere man. It must, then, refer to that divine Person, who, according to the doctrine of the Trinity, became man for the salvation of his people. In this view, the verses are clearly the revelation made by one divine person concerning another; and this at once will refer to the plan of redemption, and will lead us to contemplate the first person, or the Father, as revealing these things to the church by the medium of the inspired prophet, concerning the second person, or the Son, in that grand work. This view will also enable us to discover the scope of other passages of the sacred Scripture. Thus, Psalm cx. 4. “(יְהוָה) The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.” These words, taken in connection with the preceding verse of the Psalm, clearly reveal to the children of men, by the medium of the Psalmist, the purpose of one divine person concerning another, assuming the office of a priest in the redemption of men. We may say, the purpose of the Father concerning the Son, in his investiture and execution of the mediatorial office, for the deliverance of his people from their sins.

17. Again, Isa. xlii. 6, 7.—“ I (יְהוָה) the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light to

the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." This is the address of the first person, or the Father, to the second person, or the Son.—Also, Isa. l. 4. "(יהוה אלהים) The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning, by morning; he wakeneth mine ear to hear as the learned. Ver. 5. (יהוה אלהים) The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. Ver. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

In the forty-second chapter of the same book, we have the words of the Father concerning the Son: and in the fiftieth, the words of the Son concerning the Father, revealed to us by the medium of the inspired prophet, relative to the prophetic office which the second person was to execute, in our nature, in the glorious work of redemption.

We have another view of this subject in Psal. ii. 6, 7, 8. "Yet have I set my King upon my holy hill of Zion. I will declare the decree: (יהוה) the Lord hath said unto me, (בני אמת) Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for

thine inheritance, and the uttermost parts of the earth for a possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

These verses are the revelation made by the first person, through the medium of the inspired prophet, concerning the second, which he was to execute, in subduing all things even unto himself; in saving his people out of the hand of their enemies, spiritual and temporal. And besides these quotations concerning the offices which our Redeemer executed, many other prophecies are recorded concerning the grand work of mediation: such as the first person sustaining the glory and majesty of the divine perfections, in accepting the second in his mediatorial work, Isa. xlix. 7, 8. and xli. 1.; and as comforting the second, when, in our nature, he accomplished the arduous work which he undertook, Isa. xlii. 5, 6, 7. xlix. 1, 2, 3. Many other predictions might be quoted concerning our Redeemer's life, sufferings, death, resurrection, exaltation, glory, and the success of all, in the salvation of men.

18. Before concluding these views, we may briefly examine another famous prediction concerning the second divine person, as having assumed our nature, and as regulating and appointing all things in the church and in the world for the good of his people.—Isa. ix. 6. "For unto us a Child is born, unto us a Son is given,

and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, (אֱלֹהֵי עֶד) the Appointer of all things in the future dispensation, the Prince of Peace."

In this remarkable prediction, the mediatorial character and work of our Redeemer are set forth in very striking, nervous, and appropriate expressions. His manhood is set forth under the view of a Child born, and Son given: his divine nature is set forth by his fitness to rule over all things; and it is implied in the expression, "the government shall be upon his shoulder, and his name shall be called מַלְאָךְ," which we may translate "a worker of miracles;" יָדוּעַ, which we may translate "preacher by counsels;" אֱלֹהֵי גִבּוֹר, "the Mighty God;" אֱלֹהֵי עֶד, "the director, guide, and appointer of all things in the future dispensation;" שֵׁר שְׁלוֹמִים, "Prince of Peace." By the one of these terms, we are to understand our Redeemer in his divine nature and authority, as caring for, establishing, and appointing ordinances in, and teaching by his personal presence in the New Testament church. That this is a fair translation of the term, the following views will clearly prove.

The word אב signifies a father, not merely by natural generation, but also by natural affection, teaching, instructing, and caring for others, particularly in religious concerns.—Judg. xvii.

10. "And Micah said unto him, Dwell with me, and be unto me (לֵאבִי) *a father* and a priest," &c. and xviii. 19. "And they said unto him, Hold thy peace; lay thy hand upon thy mouth; go with us, and be unto us (לֵאבִי) *a father* and a priest.—2 Kings ii. 12. "And Elisha saw it, and he cried, (אֲבִי אֲבִי) *My father! my father!* the chariot of Israel, and the horsemen thereof!" that is, the prophetic protection and defence of Israel.—Ib. xiii. 14. "Now Elisha was fallen sick of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face, and said, (אֲבִי אֲבִי) *My father! my father!* the chariot of Israel, and the horsemen thereof!" The prophet is here called a father, from the care and labour he underwent, in instructing, counselling, and directing, the younger prophets, and regulating the affairs of the church.—This word is used in the same sense, 2 Kings vi. 21. and in many other parts of the Old Testament.

Again; the word עַד denotes in general future eternity; and though it is sometimes used to signify past eternity, yet it is so but seldom. It signifies future eternity, Job xix. 24. "That they were graven with an iron pen, and laid in the rock (לְעַד) to future eternity."—Psal. lxxxix. 29. "His seed also will I make to endure (לְעַד) through all future time." See also Psal. cxlii. 12, 14. Keeping the meaning of the word in

these quotations in view, when the prophet Isaiah calls our Redeemer אֲבִי עַד, his meaning, according to the true signification of the words, is, that our Lord would institute, establish, and direct, the New Testament dispensation by his own authority as Redeemer; that he would institute ordinances, worship, and regulations, as a divine person in our nature,—as the King, Head, and Saviour of the church, according to what was typified by Moses, in the establishment of the Old Testament dispensation.

It would be a pleasing task to go through the whole of the Old Testament, tracing the views of the Trinity more particularly, from the beginning to the end of that precious volume. For this is clearly taught wherever the name יְהוָה or אֱלֹהִים occurs, or wherever any other name or term, synonymous with these, or either of these, occurs. But the examples and quotations already adduced, will afford a sufficient guide to those who wish to follow out the subject more minutely on this plan.

PROPOSITION XXIV.

PROVING THE DOCTRINE FROM THE NAMES OR
TERMS IN THE NEW TESTAMENT, ALREADY EX-
PLAINED.

[*Πατρὶς* applied to the first person—Examples—*Υἱὸς* ap-
plied to the second person—Examples—Followed out
at great length in John V. ver. 17.—ver. 19.—ver.
20.—ver. 21.—ver. 22.—ver. 23.—ver. 25.—ver. 26.
—ver. 27.—ver. 30.—The arguments summed up—
Objections answered—Arguments proving the persona-
lity of the Holy Spirit—Four particularly laid down—
View of the book of the Acts—The gifts mentioned,
1 Cor. XII.—Those in Eph. IV.—Arguments proving
his personality from his office capacity—John XVI. ver.
13.—ver. 14.—ver. 15.—Conclusion.

We shall, therefore, hasten to arguments taken
from the New Testament, in proof of the doc-
trine under consideration.

Now, as the foregoing portions of the Old
Testament Scriptures evidently prove the doc-
trine of the Trinity, and those passages adduced
from the prophets refer more immediately to the
second person in the Divine Essence; let us turn
to the New Testament, and attentively peruse
and examine what that ever-blessed Person, in
our nature, says concerning himself, when he
appeared in the likeness of man, to teach and
instruct the church.

Arguments proving the personality of the Father.

In the Gospel according to John, xiv. 8. Philip saith unto him, " Lord, shew us (τον Πατέρα) the Father, and it sufficeth us. 9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen (εμε) me, hath seen (τον Πατέρα) the Father: and how sayest thou then, Shew us (τον Πατέρα) the Father? 10. Believest thou not that (εγω) I am (εν τω Πατρι) in the Father, and (ο Πατηρ εν εμοι εστι) the Father in me? The words that (εγω) I speak unto you, (εγω) I speak not of myself, but (ο δε Πατηρ, ο εν εμοι μενων) the Father that dwelleth in me, he doeth the works. 11. Believe me that (εγω) I am (εν τω Πατρι) in the Father, and (ο Πατηρ εν εμοι) the Father in me, or else believe me for the very works' sake." It is impossible for language to be plainer, more decisive, or more declarative of the doctrine of the Trinity, than that of these verses, when fairly followed out. If the words contain any meaning at all, they must signify two divine persons, distinct, not separate. The mutual in-being of the one in the other, expressed by the words in the verses, clearly proves the essence and perfections to be the same in each, that is, they are consubstantial: and the names of the terms Father and Son, as clearly prove the distinction of

the persons. Such is the plain, evident, and decisive declaration which the second person in the Divine Essence, after having assumed our nature, makes concerning himself, and also concerning the first. The expressions are so plain, that their meaning cannot be misapprehended by any common reader; and any attempt to explain away the doctrine which they teach, is both wanton and unjust.

Again, John x. 28.; the second person in the ever-blessed Essence, after he assumed our nature, and was both God and man in two distinct natures, and one person for ever, speaking of his own disciples, comforts them thus: "And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. 29. (ὁ Πατήρ μου) My Father (ὃς δέδωκε μοι) who gave them me, is greater than all; and none is able to pluck them (ἐκ τῆς χειρὸς τοῦ Πατρὸς μου) out of my Father's hand. (Εγὼ καὶ ὁ Πατήρ ἓν εἰμεν.) I and my Father are one." One essence, one being, one nature, one thing. Whatever the one is, that the other is, be that what it may, —consubstantial, though still distinct in subsistence and personality. Surely these words contain the plain declaration of one divine person concerning another: and he must do violence to his own judgment, to the word of God, and to the blessed persons in the adorable Godhead, who will venture to give these words another

explanation, so far as they relate to the divine persons mentioned in them. Let no man, from a party spirit, be guilty of such a crime.

Arguments proving the personality of the Son.

2. As we have heard our Lord speaking concerning the first person in the Divine Essence, whom he expressly mentions as standing related to him in the Divine Essence in the character of Father, without the least ambiguity or equivocation, we are surely called upon to believe that our Lord does not intend to deceive us; therefore, if we really believe that he ever spake truth on any occasion, we have equal reason to believe he spake truth on this; and if he spake truth, it is surely our duty to believe his words in the natural interpretation which they will bear. And if so, we must believe that the Father is a divine person, distinct, though not separate, from the Son; and that both are equal in essence, and all perfections natural and moral.

Let us follow this subject a little farther, and observe how plainly and particularly our Lord teaches us concerning his own divine personality, as well as the personality of the Father.

3. John v. 17. "But Jesus answered them, (*ὁ Πατήρ μὲν*) My Father worketh hitherto, (*καὶ ἐγὼ ἔργαζομαι*) and I work. 18. Therefore the Jews sought the more to kill him, because he not only

had broken the Sabbath, but said also that God was his Father, making himself equal with God ;” which certainly he did, and his words clearly imply this, for so his enemies understood them. He undoubtedly declares, in the 17th verse, that the Father and he are one in working, which they could not possibly be, were they not one in essence, in perfections, and one in all respects except in distinct personality. He calls God his Father ; and one divine person can be the Father of another, in no respect whatever, but by the law of the constitution and economy of the Divine Essence and perfections communicating the same essence and perfections, that they may subsist in a mode distinct from what they do in the person communicating, and thereby constituting personality, as has been fully proved in the Propositions of the first part of this Essay. And to this distinct personality, or sonship, our Lord refers, claiming divine personality, and in all respects partaking of the Divine Essence and perfections, in perfect equality with the first, and claiming necessarily to be in all respects consubstantial, except in distinct subsistence. And after referring to, and claiming this distinct personality, as co-eternal, co-immense, and co-immutable with the first person and the Father, he says, “ My Father worketh hitherto, and I work ;” evidently meaning all the works in creation and providence. The Greek phrase, *ὡς αὐτῆς*, signifies

"to this time," "to the present," that is, in all works whatever. It is perfectly evident from these words, that our Lord, in his divine nature, is not a creature, however exalted in duration and capacity any might conceive or imagine him to be: For if so, and if the words be true, "My Father worketh hitherto, and I work;" he must have created himself; and if he created himself, he must have been in existence before he was created, that is, in existence and not in existence at the very same time, which is both contradictory and absurd. And if every work performed by the Father, was equally performed by the Son, the Son must, in all respects, be equal to the Father, in nature and perfections. This, our Lord's words on the occasion fully signify and imply; and in this sense the Jews understood them: and, indeed, they can bear no other legitimate interpretation.

4. But this is not all.—When our Lord perceived that the Jews understood his expressions in their proper sense and acceptation, he supported the assertion he had made, by others equally strong, and significant of the same doctrine.—Ver. 19. "Then answered Jesus, and said unto them, Verily, verily, I say unto you, (ὁ Υἱός) the Son can do nothing of himself, but what he seeth (τοῦ Πατέρα) the Father do; for what things soever (ἐκείνους) he doeth, these (οἱ ἔργα) also doeth the Son likewise." These words

plainly declare, that the Father and the Son are one in design. Nothing can be plainer. In this verse our Lord speaks of himself in the first person, and calls himself expressly *τον Υιον*, *the Son*. He speaks also concerning the first person, and calls him expressly *τον Πατέρα*, *the Father*. He says expressly, “(Ὁ Υἱός) The Son can do nothing of himself, but what he seeth (*τον Πατέρα*) the Father do;” and he adds, “for what things soever he doeth, these also doeth the Son likewise.” Two things are here affirmed by our Redeemer; the first, that he can do nothing of himself but what he seeth the Father do;—by which we are to understand, that such is the unity of these blessed persons in essence and perfections, and such is their subsistence in distinct personality, that the will, the purpose, the wisdom, and the power, in all acts, are the very same in each; and this is also one of the strongest proofs that our Lord is a divine person, that can be conceived or imagined by the human mind.

He says, “the Son does what he seeth the Father do.” Surely this can never be applied to a creature, whether human, angelic, or super-angelic. No created mind can see the works of the eternal God, as they are immediately effected by sovereign power and will. This is absolutely impossible. A created being, however exalted, even though it could see, in a spiritual sense, what the glorious first person does, could only

see this by perceiving the effects. Yet, even then, it could not do the things which it would thus see done, by perceiving the effects produced; for this would be to say, that after a created being had seen the universe produced, it could produce another. Such reasoning will not be adopted by any man in his sober senses.—The second thing affirmed is, that by the word *seeth*, in this clause, our Lord must mean, that such is the harmony in counsel, purpose, will, power, and execution, of all the works of the blessed persons in their distinct subsistence, that the one may be said to do what the other does; and the order of working is correspondent to the order of subsistence. The Father is the first person; the Son the second: hence the propriety of the expression, “what he (the Son) seeth the Father do.” Now, the will and power of each is exerted in union, and in all respects the same, as the last clause of the verse clearly teaches.—“For what things soever he doeth, these also doeth the Son likewise.” If there be not equality in essence and perfections; if there be not distinction in personality, expressed by these words of our Lord; (to speak with reverence,) they can have no consistent meaning. For if we suppose this Son to be a creature, however exalted,—the first of all created beings, if you please,—and apply these words to him; then it clearly follows, that he must first have seen him-

self created, as one of those things which he seeth the Father do; and after this he must have created himself, as doing one of those things which he seeth the Father do; and then it will follow, that he was in existence before he was created, and not in existence until after he was created; an absurdity and impossibility too glaring to be admitted into sober reasoning. Therefore, when our Lord says that the Son *seeth* what the Father *doeth*, we must understand the Greek word *βλεπω* as meaning perfect knowledge, intimate acquaintance, exact and correspondent harmony, between these blessed persons in all things. A clearer proof of the personality of the second, and of the personality of the first mode of subsistence in the Divine Essence, cannot be expressed. The words are simple, comprehensive, energetic, and convey these truths with a pointed and expressive emphasis.

Ver. 20. Ὁ γὰρ Πατήρ φιλεῖ τὸν Υἱὸν καὶ πάντα δεικνύει αὐτῷ ἃ αὐτὸς ποιεῖ καὶ μετὰ τῶν δειξάντων αὐτῷ ἔργα, καὶ ὑμεῖς θαυμάζητε. There is a wonderful connection between the 19th and 20th verses. The 19th represents the Son as acting in perfect concord with the Father, in counsel and operation, in all external works, doing nothing by himself but what he seeth the Father do. The act of seeing is put for the act of volition and operation. The words *βλεπω* and *δεικνυναι* express reciprocity. The 20th verse represents

the Father as proceeding in exact concord and fellowship with the Son, both in counsel and operation, in all external works. There is a mutual or reciprocal procedure, in all things, between these two blessed persons. The Holy Spirit is not mentioned expressly, but is understood as comprehended; because the language is addressed to created beings, who can see but in part, and know but in part. It is impossible for finite intelligence to grasp the whole compass of the divine persons in one thought: the created mind must contemplate this sublime and mysterious subject in detail.

“The Father ($\phi\iota\lambda\epsilon\iota$) loveth the Son, and the Father ($\delta\epsilon\iotaκνυσιν$) sheweth the Son all that he doeth.” If our Lord be no more than a mere creature, and these words have any meaning, they must signify, that the Father shewed him himself before he was created, and then created him. Nothing can be more preposterous. But apply the words as they ought to be, and they refer to the immediate fellowship of the divine persons in the works of creation, providence, and redemption: all of which may be naturally understood of these persons, as Father and Son, in the Divine Essence. By the greater works, our Lord means those miracles wrought at his death, resurrection, and ascension. And the miracles wrought afterwards, when the Holy Spirit succeeded him in the immediate care and direction

of the church. Now, if our Lord be merely a creature, even though the first and greatest of all creatures, then, according to this verse, he must see another greater than himself created, or else see himself created again, and made greater; which are absurdities so glaring, that none will spend a single moment on the thought. If, then, there be not two divine persons signified in the language of this verse, the words have no meaning, and are quite unintelligible: but surely the plainest reader will evidently perceive, that our Lord speaks of the Father and the Son (himself, as to his divine nature,) as two distinct persons, in all respects the very same in design, volition, and operation.

6. Ver. 21.—This verse points out that the Father and the Son, though two distinct persons in the Divine Essence, are one in power. “For as (ὁ Πατήρ) the Father raiseth up the dead, and quickeneth them, even so (ὁ Υἱός) the Son quickeneth whom he will.” The Father quickeneth the dead, and the Son quickeneth whomsoever of the dead he will. The verb ζωοποιῶ is used in both clauses of the verse, and is equally applied to the Father and to the Son, to teach us that their power is the same; which can be upon no other principle than that these persons are consubstantial; each equally partaker of the whole of the Divine Essence and perfections.

7. Ver. 22.—As in the foregoing verse, the

Father and the Son are declared to be equal in power, so in this verse they are declared by our Lord himself to be equal in knowledge and authority. "For (ὁ Πατήρ) the Father judgeth no man, but hath committed all judgment (τὴν κρίν) to the Son." If the Son were not a divine person, in all respects equal with the Father, he could by no means discharge the office of judgment upon all created rational beings, exactly according to all the thoughts, words, and deeds of angels and men, both good and bad, and also according to the will of the Father, as moral Governor of the universe. If he were not a divine person, and in all respects equal with the Father, he could not authoritatively pronounce sentence in judgment upon angels and men, and execute that sentence when pronounced; for he must have all authority necessarily and equally with the Father, before he could do this. Therefore the Father and the Son must, as divine persons, be in all respects equal in knowledge, authority, and will, otherwise the Son could not judge the world in perfect righteousness and equity at the great day. If there be not two divine persons spoken of in this verse, in all respects equal, there never were two persons spoken of, either divine or human.

8. Ver. 28.—The equality of these two divine persons is pointed out still more strongly in this verse: the expressions of it prove that the Father

and the Son must be equal in essence, glory, majesty, dignity, will, and all perfections natural and moral, and, therefore, equally and distinctly the object of all religious worship from the rational-moral creature; the Holy Spirit being understood as not excluded. "That all men should honour (τοῦ Υἱοῦ) the Son, even as they honour the Father. He that honoureth not (τοῦ Υἱοῦ) the Son, honoureth not (τοῦ Πατρὸς) the Father which hath sent him." Now, were they not equal in nature and perfections, how could this possibly be? In the book of Revelation, we find these blessed persons worshipped jointly, yet distinctly, in several places.

9. Ver. 25.—In this verse the reader is at no loss to discover our Lord's meaning in all that he has said in the foregoing part of the discourse concerning himself. For he again repeats the declaration that he was the Son of God. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice (τῆς ὁδοῦ τοῦ Υἱοῦ τοῦ Θεοῦ) the voice of the Son of God; and they that hear shall live." This was true in a miraculous and spiritual sense, with respect to many in trespasses and sins. Zaccheus, the woman of Samaria, and many others, were witnesses of this. And those literally dead, heard his voice. Of this, the ruler's daughter, the widow of Nain's son, Lazarus, and others, were witnesses. And the hour is still coming, when the whole empire

of the dead in the earth and in the sea, shall hear his voice, and live. Whose voice but his, who is a divine person, could effect such great things as these? No greater effect can be ascribed to the Divine Being, whether we incline to suppose a unity or trinity of persons to be in the Divine Essence. Every verse, therefore, more strongly than another, announces the certainty of our Lord's divine personality. If we believe not himself, it is in vain to seek for other evidence. The following verse brings forward the subject in another point of view, with astonishing effect.

10. Ver. 26.—Ὡςπερ γὰρ ὁ Πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, ὅτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.
 “For as the Father hath life in himself, so hath he given to the Son to have life in himself.”—Now, it may be necessary, first of all, to ascertain how, or in what manner, the Father hath life in himself. And it is plain he must have it naturally, necessarily, independently, and underived, entirely in himself; and in the very same manner that he hath life in himself, our Lord declares, and teaches us to believe, that he hath given to the Son to have life in himself. The two Greek particles, Ὡςπερ and ὅτως, in the opposite clauses of the verse, are corresponding the one to the other, and express similarity in all respects.—How, then, hath the Father given to the Son to have life in himself? The answer is,—By the natural economy of the Divine Essence and per-

fections, in the communication of the whole to subsist in a mode distinct from what they do in the Father; and thereby the personality of the Son is constituted, naturally, necessarily, eternally, immensely, and immutably, as we have already fully argued in the Propositions of the first part of this Essay. The Son, therefore, has natural, necessary, ~~independent~~, and underived life in himself, by having the whole of the Divine Essence and perfections, in personality, distinctly in himself, as well as the Father. If any language can express the equality of the Father and the Son, the language of this verse must. And thus the Father and the Son are in every respect equal in essence, existence, or life, and all perfections natural and moral.

11. Ver. 27.—*Και εξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιῆν ὅτι ὅτι ἀνθρώπου ἐστὶ.* “And hath given him authority to execute judgment also, because he is the Son of man.” In this verse, it is plain our Lord speaks of himself in his mediatorial character and office capacity; for he had clearly spoken of himself as a divine person, in all respects equal with the Father, in the preceding verses, and in particular in ver. 22. And as the audience would appear to have been astonished at this, not properly considering him in his mediatorial character or office capacity, he immediately adds, in ver. 28. “Marvel not at this; for the hour is coming in which all that are in the

graves shall hear his voice ; 29. And shall come forth, they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." In these words our Lord argues his own divine personality, notwithstanding his humiliation in his office capacity and mediatorial work. He refers the audience back to what he had directly said of himself as a divine person ; and forward, to the awful manifestation he would give of his divine personality on the morning of the great day, that they might be led to consider him as God manifested in the flesh, and one in power and authority with the Father, as a divine person. He proceeds—

12. Ver. 30. " I can of mine own self do nothing," Οὐ δύναμις ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν. The meaning of this clause must be, that our Lord, as a divine person, one in essence and perfections, or consubstantial with the Father, acts in all things in united counsel, volition, and operation, with the Father : none of the divine persons performing any external work, without the immediate concurrence of the others.—" As I hear I judge ; and my judgment is just : because I seek not mine own will, but the will of the Father which hath sent me." How well calculated were these words to draw the attention of the Jewish audience to study our Lord in his mediatorial capacity, and lead them to discover him as a divine person, acting in all things in creation,

providence, redemption, and the general judgment, in exact concord, counsel, and harmony, with the Father and the Holy Spirit. "As I hear I judge." The word *answ*, "I hear," is used not to signify that our Lord was not a divine person; but the act of hearing is put for the most perfect and intimate knowledge of, and participation in, all the divine counsels, purposes, and decrees, equally with the Father and the Holy Spirit. The phrase is remarkable, and is used in the sixteenth chapter and 12th verse of this same book, with reference to the Holy Spirit, as a divine person.—"And my judgment is just." This refers to all the acts of providence in the moral government of the church and the world, and the general decision at the great day. Our Lord gives the reason of all this in these words; "because I seek not mine own will, but the will of him that sent me." That is, I do not purpose by myself, in my office capacity; I do not act by myself as a divine person; my will, in all respects, is the same with the will of the Father and the Holy Spirit. When our Lord speaks of being sent, he refers to his mediatorial office, in which he acts as the servant of the Father. The greatest harmony pervades the whole of this discourse, in which our Lord professedly teaches concerning his divine personality and equality with the Father and the Holy Spirit, in essence and perfections, both natural and moral. And the topics

chosen by him as arguments, run in the following order.

13. 1. That the Father and he are one in volition and operation in all works, ver. 17. 2. That they are one in counsel and every act, ver. 19. 3. One in the most intimate union and fellowship, ver. 20. 4. One in power, ver. 21. 5. One in knowledge, ver. 22. 6. One in honour, ver. 23. 7. One in essence and perfections, as Father and Son, ver. 25. 8. One in life and existence, ver. 26. 9. One in authority, ver. 29. 10. One in will, ver. 30.—These arguments are brought forward by our Lord himself, in a very short compass of reasoning. They are advanced in familiar conversation, so that they may be the more easily conceived. They appear in themselves quite sufficient to convince any unprejudiced individual or audience of the doctrine of his own divine personality, if any arguments can convince them. They are as plain as any arguments used by our Lord on any subject whatever; and if we believe that he taught the resurrection of the body, the doctrine of the general judgment; and if we believe that he instituted baptism, and that he taught men to baptize in the name of the Father, and of the Son, and of the Holy Ghost, we may as well believe the doctrine of his own divine nature, taught by himself in this tenfold argument that he uses, to instruct his disciples in his own divinity. And if we admit his own divine perso-

nality, that moment we admit the doctrine of the Trinity. We are, therefore, reduced to the necessity of either rejecting our Lord as a teacher, or of admitting the doctrine of the Trinity, so clearly and convincingly connected with the doctrine of his own divine personality. If ever he taught truth on any occasion, why not on this?

14. It may be objected, that if our Lord's disciples had believed that he was in reality a divine person, they could not have associated with him for fear of that glory and majesty which they would have known must have naturally and necessarily belonged to him. To this and all such objections it may be answered, that in the divine appearances made to the church in early times, we do not find such fear seizing those who were favoured with such manifestations. It is expressly said in the beginning of the xviiith of Genesis, that the Lord appeared to Abraham in the plains of Mamre, but we read of no terror accompanying this appearance. Various other appearances of a similar kind are recorded in the Old Testament, without any thing overwhelming or insupportably terrific attending them.—But to come to the point: we read that Moses, at the immediate command of the Most High, ascended Mount Sinai, while it appeared all in one general blaze of fire; and was there forty days and forty nights, without any terror, apprehension, or dismay; and came down without fear: and this he

repeated, without expressing any fear either ascending or descending the mount ; and if ever a man was in the immediate presence of the Most High, he was. And after the tabernacle was erected in the wilderness, the symbolic presence of God took immediate possession of the ark of the testimony, and answered by audible responses on all occasions, and led the tribes in the appearance of a cloud by day, and of a pillar of fire by night ; yet neither Moses, nor any man in all the camp, was unduly dismayed at the sight. Well, then, might the disciples have approached our Redeemer as God manifested in the flesh, notwithstanding they believed and were assured of his divine personality, according to the declaration of Peter, John vi. 69. " We believe, and are sure, that thou art that Christ, the Son of the living God."

So gracious was his condescension ; so meek and gentle his treatment of them ; so attracting and captivating the influences of his love ; so benign and winning the expressions of his affection ; so seasonable and supporting his kind offices,—that when they were with him in the mount of transfiguration, and " beheld his glory, as the glory of the only-begotten of the Father, full of grace and truth ;" though they beheld his " countenance above the brightness of the sun, and his raiment white as the light," and saw " Moses and Elias in glory talking with him,"

and heard the voice of the Father from heaven proclaiming, "This is my beloved Son, hear ye him;" so far were they from being unusually discomposed, or under any alarming apprehensions of fear, that they were willing to continue with him in that situation, and said, "Lord, it is good for us to be here: wilt thou that we make here three tabernacles, one for thee, and one for Moses, and one for Elias?" After such considerations as these, who will say that the disciples would have been afraid to have associated with him, had they believed in his divine personality?

Arguments proving the personality of the Holy Spirit.

15. After we have heard him teaching concerning his own divine personality, and that, as a divine person, he was in all respects equal with the Father; let us hear him teaching concerning the divine personality of the Holy Spirit. This he does with the same power and perspicuity that he teaches concerning himself. We are to consider the instructions, both as the meaning of the words will bear, and also as they are announced by him who was perfect God and perfect man, two distinct natures in one person, at the time he spake. In the Gospel of John, chap. xvi. ver. 7. and downward, he teaches us concerning the divine personality of the Holy Spirit, in the

most satisfactory and impressive manner.—Ver. 7. “Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, (ὁ Παρακλητὴς) the Comforter will not come unto you; but if I depart, I will send (αὐτον) him unto you.” Now, who this Comforter is, our Lord tells us more plainly in chap. xiv. 26. “But the Comforter, who is (τὸ Πνεῦμα τὸ ἅγιον) the Holy Ghost, whom the Father will send in my name (ἐκ ἐμοῦ), he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” In these words, our Lord expressly says, that the Comforter he promised is the Holy Spirit, and signifies as much as that he is a divine person. For if our Lord himself be a divine person, as he has fully and clearly declared he is, none but a divine person could supply his place in the church. No created being could supply the place of a divine person. This is impossible. Our Lord promises, in the end of ver. 17. that he would send the Holy Spirit; and in chap. xiv. 26. he promises that the Father would send the Holy Spirit.—Thus the Father and the Son must be two distinct persons, and must unite in sending the Holy Spirit as a third distinct person.

Now, it is manifestly clear, that if our Lord was a divine person, and had the care of the church intrusted to him in his office capacity as Mediator, the promise to send the Holy Spirit as

a divine person, is in consistency with the great plan and work of redemption. Let us now hear what our Lord says concerning the Holy Spirit as a divine person. "And when (ἐκταύρα) he is come, he will reprove (convince) the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me. Of righteousness, because I go to the Father. Of judgment, because the prince of this world is judged."

16. Four things require our particular notice in the investigation of these verses. First, the extent of the work here assigned to the Holy Spirit. Second, the difficulty of the work. Third, the reasons why he would perform such a great and difficult work. Fourth, the manner in which he did perform this great and difficult work.— And each of these will clearly prove by itself that the Holy Spirit must be a divine person, otherwise he could not perform it. And the whole of them taken together, will form an aggregate so formidable, proving the Holy Spirit to be a divine person, that no opposition can withstand its force.

1. The extent of the undertaking is so great, that none but a divine person could perform it. There is no limitation of place or of time: the world is the theatre of the Spirit's operations, and all succeeding ages unto the end of the world. Who but a divine person could undertake this? Who but a divine person can be every where present? Who but a divine person can be immut-

able? Yet both these are necessary to the work here assigned by our Lord to the Holy Spirit.

2. The difficulty of the work proves no less clearly that it could be effected by none but a divine person.

What can convince of sin, short of the divine power and agency. Let us survey the work for a moment: It applies to the young and the old; the rich and the poor; the high and the low; men of all pursuits and employments, from the fearless soldier who storms the breach, to the delicate female in domestic retirement, caring for her infant offspring; and all morally dead in trespasses and sins. Such a work as this, nothing but the omnipotence of God could effect. None of the angelic hosts are any way adequate to it; and though the sons of men are called to preach the gospel by the divine appointment, yet the "treasure is hid in earthen vessels, that the excellency of the power may appear to be of God, and not of us." Without the Holy Spirit accompanying in energy and influence, no man ever did, nor ever will, savingly convince another of sin.

3. The reasons why the Holy Spirit would perform such miraculous works, are subjoined.—
"Of sin; because they believe not on me."—
Here we see the great work of the Spirit concerns the person, the offices, the atonement, and intercession of our Lord; exalting him as the

Saviour in all that he does.—“Of righteousness, because I go to the Father, and ye see me no more.” Nothing but a divine person could convince men of all descriptions, in every period of the world, of the innocence of our Lord in all that he suffered; of the approbation of the Father on account of his suffering; of the righteousness which he effected or wrought out for his people; of the necessity for the imputation of that righteousness to every individual. These are things that are only to be discerned by the saving illumination of the Holy Spirit.—The great work of convincing the world of judgment, “because the prince of this world is judged,” can only be performed by the Holy Spirit as a divine person. Men, in their fallen state, are enslaved by the prince of this world: he blinds their minds: they worship him as their god. The difficulty of this threefold work will appear still more apparent, by considering the representations given of it in different places of the Scriptures. It is mentioned under the strong figures of giving “eyes to the blind;” “feet to the lame;” “a tongue to the dumb;” “ears to the deaf;” “life to the dead;” and “creating anew in Christ Jesus to good works.”

4. The manner of performing this great and important work assigned by the Lord to the Holy Spirit, proves the Spirit to be a divine person.—“When the day of Pentecost was fully

come, and the disciples were all with one accord in one place," waiting for the fulfilment of this promise, "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." From that day forth, the Jews, "devout men out of every nation under heaven, dwelling at Jerusalem," bore witness of the miraculous manner in which the Holy Spirit convinced the world "of sin, of righteousness, and of judgment." From that day, this testimony was taken up by "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," all joined in one consent, to bear witness to "the wonderful works of God." If this manner of carrying on the work be not worthy of a divine person, let the reader himself say; and if he say it is, then he says the Holy Spirit is a divine person; and if he says that the Holy Spirit is a divine person, he says that he admits the doctrine of the Trinity.

17. The whole book of the Acts of the Apos-

ties, which contains the history of the church about as long after our Lord's ascension as the time he sojourned on earth, contains a history of the Holy Spirit, in his care and guidance of the church, which will fully satisfy the pious reader of his personality. And if to this we add the gifts he bestowed upon the church, recorded in the xiith of 1st Corinthians, we will still more clearly see that none but a divine person could possibly have enriched the church with such supernatural communications.—“Now there are diversities of gifts, but the same Spirit : and there are differences of administrations, but the same Lord : and there are diversities of operations, but the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit. To another faith by the same Spirit ; to another the gifts of healing by the same Spirit. To another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.” Now if, in addition to this, we consider the gifts ascribed to our Lord by the apostle, in Eph. iv. ver. 11—16., we shall at once perceive the divine personality of both. Speaking of

our Lord, the apostle says, " And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body, fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." When this work upon the minds of men is taken in connection with the work ascribed to the Holy Spirit, no room is left to doubt of the divine personality both of our Lord and of the Holy Spirit.

Arguments proving the personality of the Holy Spirit from his office capacity.

18. Our Lord proceeds farther to speak of the Spirit in his office capacity more particularly,

and shews that he is every way adequate to supply his own bodily absence.—Ver. 12. “I have many things to say unto you, but ye cannot bear them now. 13. Howbeit when (ἐκεῖν) he (το Πνεῦμα της αληθειας) the Spirit of truth is come, he will guide you into all truth; for he will not speak (ᾠφ’ ἑαυτου) of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come.” He who is called the Comforter in ver. 7. is here called the Spirit of truth. Follow up this idea, and it leads directly to a divine person.—“Truth, strictly speaking, is that which exists firmly and unalterably. It cannot change, for then it would lose its nature: error only is mutable and various; and, though it pass through numberless forms and semblances, can never become the truth, which is perfect unity and simplicity. Hence truth is not only the foundation and reality of all existence, but is also infinite existence; for it must be commensurate with all being, as without it being is only ideal, or rather no truth of being at all. But there is and can be only one infinite Existence, comprehending all things, and comprehended of none: for could it be comprehended of any, it must necessarily be bounded, and therefore not infinite. Here, then, truth appears to be an infinite, unchangeable, and eternal attribute, which can be applied to no being but that which is infinite, unchangeable, and eternal. It can belong,

therefore, to none but God, whose attributes are underived; and, consequently, that distinguished one truth itself in the abstract. The apostle John says, "It is the Spirit that beareth witness, because the Spirit is *'η αληθεια*." God is styled Jehovah the Truth. But the Holy Ghost is named the Truth, and Spirit of truth. Consequently he is Jehovah." Well, then, might our Lord say, "He will guide you into all truth:" that is, all truth necessary to be known both for time and eternity: And who but a divine person could do this? Who is a judge of all the truth necessary for believers to know? And who can guide them into that truth? None but a divine person, who knows all things, and who can illuminate the darkened understanding, and guide ignorant sinners into all truth.—"For he shall not speak of himself." That is, he shall not speak by himself alone, but in immediate counsel and communion with the Father and the Son, in all the authority and majesty of one of the blessed persons in the Divine Essence. And as our Lord never pretended to speak by himself alone, but always in counsel with the Father and the Holy Spirit; so he now signifies that the Holy Spirit would not speak by himself alone, but always in counsel with the Father and with the Son. Neither would he speak of himself only, but always in reference to the Father and the Son in the great work of redemption. Neither would he

teach any new doctrine, but would explain and enlarge what had been formerly taught by our Lord. And all this would prove the Holy Spirit to be a divine person, equal with the Father and the Son.—“But whatsoever he shall hear, that shall he speak.” This phrase also points directly to the divine personality of the Holy Spirit. He is represented as on earth teaching the church, and speaking not of himself, and as hearing what he speaks. Whom does he hear? Not the sons of men; for them he teaches. Not the angels; for they are not employed in this work. He can hear none but the Father and the Son, in their gracious counsels and purposes. And how can the Holy Spirit hear them? In no way but by immediate fellowship with them in counsel, by being immediately present in heaven, and present on earth, and, in one word, omnipresent; and as the outward act of hearing is put for the immediate knowledge of all things, by hearing we are to understand that he is omniscient, and must be a divine person.—“And he will shew you things to come.” These words farther support the divine personality of the Holy Spirit. They shew that his great work would not be about present things only, but also about future, according as was foretold by the prophet, Joel ii. 28—32. Our Lord now signifies that this ancient prophecy would be exactly fulfilled by the coming of the Holy Spirit; and that he

would be in the apostles as a Spirit of prophecy, to enable them to foresee and foretell all things necessary to be known by the church. None but a divine person could do all this.

19. Ver. 14. “(ἐκαστα) He shall (δοξασει εμε) glorify me, (οτι εκ τῃ εμοι ληβεται και αναγγελει υμιν) ; he shall glorify me, for he shall take of mine, and shall shew it unto you.” The first and primary work of the Holy Spirit, in his office capacity, is to glorify our Lord. This he does by coming as a divine person in his office capacity to succeed him. It glorifies our blessed Redeemer greatly that none but a divine person could undertake in his stead to guide and instruct the church. Besides, the Holy Spirit glorifies our Lord in all his work upon the members of his mystical body in the church, by the success of his gospel, and by his blessing the means of our Lord’s appointment, and making them effectual to answer their end. None but a divine person could do this.—“ For he shall take of mine, and shew it unto you.” There is a peculiar energy in these words: the verb λαμβανω sometimes signifies to take an office, Acts i. 20—25. xx. 24. Rom. i. 5. Heb. vii. 5. ; and the verb αναγγελω signifies to bring back, and to tell in return, John v. 15. xiv. 27. Take the united and combined idea of these two words together into consideration; and what our Lord says concerning the Holy Spirit will appear very striking and perti-

ment. The Spirit, in his office capacity, undertakes to set forth the *person, office, cause, and kingdom* of our Lord, by illuminating all true believers with a saving knowledge of these, and enabling them to know that he is both God and man; to know his offices as the great medium of salvation; to know his cause as the cause of righteousness and truth; to know his kingdom as spiritual and everlasting; and, by acting the part of an *intermedius*, shewing or bringing back word from Christ to the church concerning all these things. And thus the person, and work, and will of our Lord, is daily more and more made known to the church; and in all this our Lord is glorified in the highest degree. None but a divine person could execute this work. The highest being that ever was created, could neither undertake nor execute it. It is the work of a divine person alone.

20. Ver. 15. "All things that the Father hath are mine: therefore, said I, that he shall take of mine, and show it unto you." Πάντα ὅσα ἐχει ὁ Πατήρ, ἐμαὶ εἰσι. "All things that the Father hath are mine." The things which the Father hath, may be considered under two heads,—necessary and contingent. By necessary, we may understand essence, perfections, necessary existence, independence, immutability, spirit, counsel, and whatever belongs to the Divine Nature as underrived. By contingent, we may understand all

things in creation, providence, and redemption, and whatever is the effect of the divine will in any way. Now all these, both necessary and contingent, belong to our Lord as the second person in the Divine Essence ; in all respects consubstantial with the first, and possessor of all things equally with the first. It was every way natural for our Lord to use these words in this topic of instruction ; because in the end of chap. xv. he had said, " But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Now, as our Lord had promised to his disciples, that he would send the Holy Spirit from the Father, and had also said that the Spirit proceedeth from the Father, the disciples might think it natural that the Holy Spirit would teach them all things concerning the Father. So our Lord signified he would ; but while teaching them concerning the Father, he would, in the very same instructions, teach them concerning the Son ; for they are the same in all respects except in distinct personality ; and both equally possess all things necessary and contingent, as stated above. Hence the propriety of the last clause of the verse. " Therefore said I, he shall take of mine, and shew it unto you."

Now, who but a divine person could shew these things in this twofold light to the apostles, and to believers in all ages, as far as is necessary

for the divine glory, and their salvation? None: These things lie entirely within the vail of revelation, and can only be made known by the Divine Being in his works and in his word.

Such are the instructions which our Lord gives concerning the Holy Spirit as a divine person, and most satisfactory and convincing they are. We cannot suppose our Lord intended to bewilder his disciples; for the instructions are delivered for their comfort. If we admit that our Lord comforted them with real truth, and that his instructions were intended neither to bewilder nor deceive, but really to comfort; the plain native interpretation of them leads directly to the conclusions we have drawn, and proves, as clearly as language can express, that the Holy Spirit is a divine person. And while our Lord himself, as the great Prophet of the church, teaches so plainly and directly concerning the divine personality of the Father, and of the Son, and of the Holy Ghost; surely all who profess to be his disciples, ought to receive and believe his doctrine. And if so, all who profess to be his disciples, are bound to believe the doctrine of the Trinity, because it is fully and clearly taught by Him whom they call their Lord and Master. If any deny this doctrine, they profess to teach Christ, and not to be taught by him: Such a view as the foregoing, will be a sufficient guide to all the names and titles, attributes;

works, and worship, of the Supreme God, ascribed to the Son and Holy Spirit as divine persons, and will account for the eternal existence, almighty power, omnipresence, and omniscience of each and of both these divine persons throughout the Scriptures; and fully prove, that the doctrine of the Trinity is taught in every part of the sacred oracles, from the beginning of Genesis, unto the end of the Revelation.

Having now traced, with minute and careful investigation, the doctrine of the Trinity, from the first of men through every period of the church, both in the antediluvian and postdiluvian world, down to the close of the canon of Scripture, it is natural to think that the church would retain and adhere to this doctrine, from that period until the present day, and will do so until the end of time. And thus the way is prepared for tracing the doctrine, either clearly known in the church, or more obscurely known from broken hints of Scripture, and tradition among all nations.

A

VIEW OF THE DOCTRINE

FOUNDED UPON

TRADITION.

PROPOSITION XXVII.

PROVING THE DOCTRINE FROM TRADITION, IN
HINDOSTAN.

SETTING out with the views of the foregoing Propositions, we shall trace the doctrine of the Trinity, carried by tradition through the regions of India. And, in pursuing this momentous subject, we must be careful, in the commencement, to draw the distinction between the views of the doctrine according to revelation, and those which we may expect to find by tradition. These must be expected to be more obscure, clouded, and uncertain, than those of revelation. We must be particularly careful to draw another general line of distinction between that knowledge of it which we may expect to find among philosophers, priests, and the more studious part of

the community, and that knowledge of it which we may expect to find amongst the vulgar, and the populace in general. This will be particularly necessary wherever we follow it by tradition, and will greatly assist our views in those shades of distinction which we may find in the knowledge of it in every part of the heathen world.

When we enter upon the vast region of Hindostan, we may first notice the extent of the country over which we must look; and in surveying this immense region, which embraces so many mountains, rivers, and forests, setting bounds to kingdoms and empires, in the midst of which stand the massy temples or pagodas dedicated to religious worship; and directing our eyes downward, we discover caverns more capacious and extensive than it is possible for imagination to fancy. In these subterraneous excavations, we find temples cut out of the solid rock, which bear clear and undoubted testimony to the doctrine of the glorious Trinity. In contemplating these monuments of antiquity, we perceive the human mind so strongly impressed with the belief of this doctrine, that mankind have exhausted their ingenuity to inscribe this creed upon the everlasting rocks, and to leave those religious monuments, which bear witness, through succeeding ages, of this grand leading doctrine being communicated, at a very early

period, to the inhabitants of those countries which we now survey. In traversing the main land, we arrive at the pagodas of Elora. These wonderful structures astonish the scientific traveller as he gazes on the immense piles of building, and orders of architecture; and examines the capacities of the apartments, and the apparatus and appendages of the interior, consisting of statues innumerable, arranged in groupes exhibited in variety: the whole comprehending multitudes, which require both science and time to examine and understand. The *basso relievos* and stately columns attract the admiration, with all the variety of devices and ornament that the human mind could contrive. If he then should attempt to enquire the time spent in finishing these solemn abodes, he will find by history, and his own calculations will corroborate historical record, that nearly a thousand years would have been necessary to complete the workmanship. And if he enquire at the records of time, how long these wonderful monuments have borne witness of the doctrine we now trace, he will find, that more than three thousand years have elapsed since they were finished. And thus a period of four thousand years presents itself to our meditation, since the famous statues of Brahma, Vishnu, and Siva, represented the doctrine of the Trinity in the kingdoms of Hindostan; and the statue of this Indian Triad, cut as nearly as the imagina-

tion and skill of man could, to represent that great God who is not made with hands; and to this triune statue different characters are ascribed. —That part representing Brahma, is considered as the Creator: that representing Vishnu, is considered as the Preserver: and that representing Siva, is considered as the Regenerator, of mankind. And these are exhibited in perfect union: a triplicate image, directing the devotion of the worshippers to the sublime doctrine of the real Trinity, though sadly mistaken and debased by material representation; yet the triune image, engraven on stone by the device of man, surprises and astonishes those acquainted with the true doctrine.

If, from the main land, we direct our eyes to the islands which hover on the coast, the island of Salsette presents us with a sacred curiosity of a similar kind, astonishing to behold. There the solid rock opens to subterraneous apartments, and exhibits to the view its temple, constructed with wonderful labour and art, and containing a tripartite figure, with many others; but this chief one, representing, as far as mistaken superstition could conceive, the doctrine of the Trinity. This monument has borne witness to the tradition of the doctrine as long as the foregoing monument, if not longer.

From this, we turn to the famous island of Elephanta, which derives its name from the huge

figure of an elephant cut in the solid rock which forms a mountain in the island; and in this island, in the bosom of this mountain rock, the most ancient monument representing the doctrine of the Trinity is to be found, that is, perhaps, in the whole Pagan world. In the side of this rock, the hand of man has scooped a spacious excavation, which is formed into a temple or pagoda, eighty feet long, and forty broad. In this, stands an enormous image of a triform appearance: the bust twenty feet broad, and eighteen high, symbolizing Brahma, Vishnu, and Siva, the Triad of the Hindoos, decorated with all the ornament and skill of the sculptor, executing the commands of the priest. Many other images, with a variety of appearance, inhabit this subterraneous abode. The pillars which support it, and the figures which replenish it, astonish the scientific visitor, and direct his speculation both to antiquity and art. This enormous cavern seems to have been quarried as early after the flood as circumstances would permit; and taking the time necessary to have effected the subterraneous operations, and the period that must have elapsed since they were finished, we can allow no less than four thousand years. This wonderful and artificial cave is by antiquarians considered as more justly entitled to be called one of the wonders of the world, than the pyramids of Egypt; because it is more ancient, and was more

difficult in execution. And it is perfectly evident the doctrine of the Trinity must have been known, in a certain degree, by the fabricators of this extraordinary effort of religious ingenuity.

In the most ancient of the religious books of the Hindoos, the second of their triune deity is made to speak concerning himself thus: "I am the Holy One, worthy to be known. I am the mystic figure OM; the Reig, the Yajush, and Saman Vedas." Let us take farther into consideration the number three, sacred among the Hindoos, and we shall discover a surprising harmony in a number of particulars. Their vedas, or sacred books, are three, and said to be given by one of their awful triad, and are confined to this mystic number. They worship in prayer three times in the day; performing ablution, they immerse their body three times in the purifying stream; and they wear an amulet composed of three threads, three times twisted together with solemn art.

Now it is very remarkable, that at the time this grand subterraneous cavern, with all its interior apparatus, was executed, and these other religious observations of three were prescribed, the Hindoos had no connection or communication with the Jewish nation whatever. Therefore the doctrine, in all its branches, must have descended from the ark by tradition.

"The Hindoos," says M. Sonnerat, "adore

three principal deities, Brouma, Schiven, and Vichenou, who are still but *one* ; which kind of trinity is there called Trimurti, or Tritvamz, and signifies the re-union of three powers. The generality of Indians, at present, adore only one of these three divinities ; but some learned men, besides this worship, also address their prayers to the three united. The representation of them is to be seen in many pagodas, under that of human figures with three heads, which, on the coast of Orissa, they call Sariharabrama ; on the Coromandel coast, Trimourti and Tretratremyam in the Sanscrit dialect.”—This account of M. Sonnerat is very pertinent ; and though we perceive that three attributes of the Triune Deity are personified, yet the sacred number, three, being scrupulously observed, and their indivisibility in the Hindoo Trimourti, being so exactly enumerated, very clearly point out from what source or origin they sprang—we presume to affirm, even from the most ancient of all doctrines, the adorable Trinity of revelation ; which after the flood, in time was perverted by the Chaldean priests and philosophers into their three principles ; and by those of Persia, into the three properties of Mithra ; and hence his name *τριπλασις* ; and which those of Phœnicia perverted into the circle, the serpent, and wings ; and which the Egyptian hierophants symbolized by Osiris sailing around the world in a sacred boat, with Isis on the one

side, and Orus on the other, as their triad. It is thus supported and explained by the same author: "It is God alone who created the universe, and who maintains it by his all-preserving power, his productive power, and who will destroy (or regenerate) it by his destructive (or regenerative) power; so that it is this God, who is represented under the appearance of three gods in one, who are called Trimourti." And to this we may add, that some of the chief idols in the Indian temples are decorated with a triple crown, and a triple sceptre, or trident; and the great idol in the pagoda of Benares must be saluted by a threefold prostration. This triple sceptre was borrowed from the Indians by the Greeks, and put into the hand of their god Neptune, who ruled the sea, by raising it into stormy agitations at one time, and reducing it into calm serenity at another, and preserving it at all times. And even the very ornaments on the summits of the Indian pagodas, are, in general, divided into a threefold termination. Now though, in time, the persons of this triune deity of the Indians lost their early attributes by ignorance or otherwise, as is the case in many instances at the present day; yet this is not to be attributed to the early philosophers and priests, but to the vulgar abuse and ignorance of later times. From what has been stated in the foregoing history, of some of those facts which clearly discover the doctrine

of the Trinity by tradition among the Hindoos, the inference is fair, that this doctrine formed a chief part of their religious creed; that the overruling providence of the true Trinity has kept alive the impressions of this belief amidst ignorance, wickedness, carelessness, and contempt of the true God, and the glorious plan of redemption by his only begotten Son; and ascribing his incarnation to the incarnation of Vishnu, sometimes called Bhood; and the work of the Holy Spirit to the operations of the monstrous Siva. It is hoped the inference is fair, and proof conclusive.

PROPOSITION XXVIII.

PROVING THE DOCTRINE FROM TRADITION, IN
CHALDEA.

FROM what has been already advanced concerning the knowledge which man had at his creation, and the revelation made to him by the Divine Being concerning itself, and those names or titles comprehending the Divine Essence, perfections, and persons, made known to our first parents, we may very naturally conclude, that the doctrine of the Trinity was taught by the true worshippers in every period of the antediluvian world; and was also brought into the new world by the family preserved in the ark, and by them disseminated among their offspring; and by their offspring, more or less perfectly, to their immediate posterity, according as the knowledge and sentiments of the teachers were inclined to truth or error. Therefore, we may look for the purity of this doctrine more immediately in the direct line of the true worshippers in Chaldea, after the migration or decease of the family of Noah. For Chaldea may be considered as the mother of religion and sciences in the postdiluvian world. For a certain time after the flood, we know that the plains of Shinar, and the region of Chaldea, were the residence of the *aborigines*

of the new world ; and there we are to look for the knowledge of the doctrine we now trace, more or less perfectly, for a considerable time after the flood. To this region we turn our attention, more particularly to trace this most ancient of all religious tenets, and also the most ancient of sciences, that of astronomy. The apparent daily course of the sun ; the aspects and motions of the moon ; the revolutions of the visible planets ; and the apparent motion of the fixed stars by the revolution of the earth ; all contribute to draw the attention, and excite the enquiries of the curious beholder. Hence the first rudiments of human science found in Chaldea, are the first outlines of astronomy. To this we are led, both by the serenity of the atmosphere, which greatly contributes to such a pursuit ; and in addition to this natural assistance, we are led to the foregoing conclusion, not only by history, but also by the Chaldean sphere, and the appearance of the Chaldean solar and lunar zodiacs.

In considering the zodiacs, we may attempt to account for the origin of the constellations depicted upon the celestial sphere by the ancients, and still retained, with some variations, by the moderns. Three things may have given rise to this : First, the doctrine of fire worship, which, considered astronomically, has its origin in the creation of all things, according to the cosmo-

gony of the Cabbala, which seems to have been derived either from the old world, or the region of Chaldea; from the simple symbol of the divine presence, to the material element: and this creature substituted in stead of the Creator; the bright shining orbs of the lofty sky,—supplanted their Maker in the minds of erring mortals.

Secondly, the doctrine of the Metempsychosis, which is as old as the creation, according to the foregoing cosmogony, would naturally lead the mistaking fire-worshippers, having lost correct views of the future world, to transfer the abodes of their departed relatives to the rolling orbs of light.

Thirdly, the positions and aspects of the stars, fabricated by fanciful imagination into certain appearances, induced these fire-worshippers to aid these appearances with devotional fiction, and to form the different representations fancied into the constellations, as portrayed both upon the ancient and modern spheres. Hence we may account for the early worship of the heavenly bodies.

Let us apply this to the formation of the Chaldaic sphere. It has been sufficiently proved, beyond dispute, by Costard and Rutherford, that the Greeks borrowed their sphere from the Egyptians, and the Egyptians borrowed their sphere from the Chaldeans: the particulars of which, we need not relate, but only refer to these

authora, who have fully proved that there never was such a thing as the Argonautic expedition, but that the whole is a fiction, and a mere metamorphosis invented by the Greeks; the particulars taken from the Chaldean sphere, to enable the Grecian nation more readily to claim the invention of the sphere as their own.

Now, the first constellation of the Chaldaic sphere, is the *Navis*, the *ship*, not the *Argo*: the second is *Ara*, the *altar*, with columns of fire and smoke ascending near the *Triangle*, one of the Egyptian hieroglyphics of the Deity: the third is the *sacrificer*; after this, the *victim* about to be sacrificed; then follow *Corvus*, the *raven*, and *Crater*, the *libation cup*.

All these, when followed up, and carefully examined, evidently symbolize the ark, and Noah offering his first sacrifice in the new world. This will appear evident to those who understand the outlines of astronomy, and compare these facts with the Scriptures.

The second constellation is very striking on the Chaldaic sphere. In this we find *Canis Major*, *Canis Minor*, and *Lepus*; the greater and lesser Dog, and the Hare; all near a huntsman called Orion by the Greeks; but originally was intended by the Chaldeans for *Nimrod*, the mighty hunter after the flood. The whole of the remaining constellations of the southern hemisphere, are composed of aquatic objects or

animals, and may be considered as pointedly allusive to the general deluge.

Now, if from the sphere we turn to the astronomer, we shall find by this guide, that Chaldea is no less certainly the first residence of the true worshippers.

Zoroaster is the first philosopher and astronomer of Chaldea, whom history records; and much uncertainty hangs over the time in which he lived, some fixing it to one period, and some to another; and some supposing there were several of the same name; and others, with the greatest probability of truth on their side, say, that as Zoroaster was the name of the first astronomer, every one who studied that science successfully after the first, was called by the same name.— This is certainly the most probable of all the conjectures on the subject, and seems to be strongly supported by the derivation of the name Zoroaster. It comes from זר , which signifies to meditate profoundly, to view with close attention, to behold; and אסתר , secret, hidden, mysterious, or a mystery, enigma, &c. Now, as the Hebrew and the Chaldee may be considered as cognate dialects, the latter being the offspring of the former, we have every reason to rest satisfied with this derivation, and to suppose that the head teacher of astronomy was always called by the general title Zoroaster, for many generations, among the Chaldeans. And as the sacerdotal,

regal, and paternal or prophetic character, was united in the same person in the early ages; there is no reason why the chief among the Chaldeans might not be called Zoroaster, as well as the chief among the Egyptians was called Pharaoh, or the chief among the Philistines, Abimelech; and the chief among the inhabitants of Thibet is called the Grand Lama until this day. Perhaps, too, Zoroaster might be known by the name בעל, Belus, which signifies lord, master, ruler; and this also accounts for the Babylonian Belus, and the Indian Bali.

Let us now proceed to the doctrine of Zoroaster concerning the Trinity; and, considering him as the chief of the Chaldeans, it is reasonable to think that his doctrine was generally believed by all under his authority, at least the most learned of them. We accordingly find the earliest attempt to philosophize, that is, to debase by human wisdom this doctrine, so much more sublime than the sublimest metaphysics in the oracles ascribed to that legislator, which are justly supposed to be the genuine source of both Persian and Egyptian, and consequently of Grecian theology.

The records which contain the substance of this doctrine, ascribed to Zoroaster, have often been called in question; and though it may be admitted that they may have been interpolated, that will not prove that they are radically a for-

gery; and so clear and undeniable is this, that Stanley is of opinion that what we have, are really the remains of the genuine Chaldaic theology; and Proclus supposed they were revealed to Zoroaster by the immediate voice of Deity. According to Kircher and Stanley, they were originally written in the Chaldaic language, and translated by Berosus, Julian, or Hermippus, and probably intermixed by the latter with some sentiments of the Greek philosophers. They appear to be so in their present form; and in their words and sentiments run thus:

Ὅτις πατρική μονάς ἐστὶ

Ταυαή ἐστὶ μονάς, ἡ δὲ δύο γέννα.

"Where the *Paternal Monad* is, that paternal Monad amplifies itself, and generates a duality." The word *πατρική*, or paternal, here, at once discovers to us the two first hypostases, since it is a relative term, and plainly indicates a son. The paternal Monad produces a duality, not by an act of creation, but by generation, which is exactly consonant to the language of Christianity. After declaring that the duad thus generated, (*καθῆται*) sits by the Monad, and, shining forth with intellectual beams, governs all things; that remarkable and often-cited passage occurs:"

Πάντι γὰρ ἐν κατὰ μὲν λαμπρὴ Τριάς

Ἡς μονάς ἀρχαί,

“For a Triad of Deity shines forth throughout the whole world, of which a Monad is the head.”
—That is, all created things bear the impressed seal of the great Triune God.

Εἰς τριά γὰρ νῦν ἔειπε Πατὴρ τεμεῖσθαι ἅπαντα
Οὐ τοῦ θέλειν κατενεύσε, καὶ ἤδη πάντα ἔτεμμετο.

“For the mind of the Father said that all things should be divided into three, whose will assented, and all things were divided.” This sentence labours under a little obscurity, but taken in connection with what goes before, and considering the first line of it attentively, it appears to instruct us, that all things are under the government of a Triune Deity, evidently pointing to the Christian Trinity. And immediately after, follow two lines, which are more express, and appear to be nearer the views of the Cabbalistic doctrine of the Trinity. And to those acquainted with the Cabbalistic Sephiroth, they will directly lead to the three first of these Sephiroth.

Καὶ ἐφάνησαν ἐν αὐτῇ ἡ τ' Ἀρετῇ,
Καὶ ἡ Σοφία, καὶ πολυφρον Ἀτρεκέια.

“And there appeared in this Triad, (meaning the Triad expressed in the foregoing lines,) Virtue, and Wisdom, and Truth, that know all things.” Though these three hypostases are afterwards styled principles, and though, in this respect, the Chaldaic philosophy appears to blend

itself with the Cabbalistic theology, the first Sephiroth, or (כתר) Kether; the crown is doubtless alluded to by, Αρετη, or virtue. The second appellation is still more remarkable; for the (חכמה) Cochma of the Hebrews, Σοφια, or wisdom, may be termed an exact literal translation. The third appellation agrees no less exactly with (בין) Binah, or intelligence. No language can convey more accurate conception than is to be met with in the word πολυφρων Ἀτερκεια, *multiscia veritas*, the Spirit of truth, full of celestial wisdom, referring ultimately to that omniscient Spirit who "trieth the reins, and searcheth the hearts of the children of men." That these three hypostases, or persons, are in the latter part of this section denominated *principles*, is not a little singular; and, at all events, is a mode of expression perfectly consistent with the three first Cabbalistic Sephiroth.

In the very next section of these oracles of Zoroaster, remarkable for its singular title of Πατηρ και Νους, or the Father and the Mind, that Father is expressly said to perfect all things, and deliver them over to Νω δευτερω, the second Mind. All this is highly consistent with the Rabbinical doctrine of the Trinity; but could only originate in theological conceptions of a purer nature, and be descriptive of the office and character of a higher Mediator, even the eternal λογος.—The whole runs thus:

· Παντα γὰρ ἐξέτελεσσε ΠΑΤΗΡ, καὶ ΝΩ παρέδωκε,
· ΔΕΥΤΕΡΩ 'ὃν πρῶτον κληίζεται ΠΑΝ ΓΕΝ^Θ ἀνδρῶν.

“The second Mind,” it is added, “whom the nations of men commonly take for the first.”—This is, doubtless, very strongly in favour of the first and second persons in the Christian Trinity, and shews a wonderful coincidence between the doctrine of Zoroaster and the doctrine of sacred Scripture on this article.

In the third section of the Chaldaic oracles, as arranged by Patricius, in that immediately following, a still wider range is taken in the physical and intellectual world, where we find the primordial source of Cabbalistic theology, and of those speculative notions, which probably formed the basis of the Pythagorean and Platonic philosophy; it is observed, with singular conformity to this Hebrew doctrine of a certain plurality existing in the Divine Essence:

· Ὑπο δύοιν νοῶν ἡ ζωογον^Θ πηγή περιέχεται Ψυχῶν,
· Καὶ ὁ ποιητὴς ὅς, αὐτεργῶν, τεκτὴνατο κόσμος,
· Ὅς νοὸς ἔκθορε πρῶτ^Θ.

“Under two minds is contained the life-generating Fountain of souls; and the Artificer, who, self-operating, formed the world—he who sprang out of that mind.”—The allusion to the two first persons in the Divine Essence, is very striking in these words in the doctrine of Zoroaster, and

wonderfully agrees with the words of inspiration. "In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

The following passage, cited by Proclus from these oracles of Zoroaster, is no less indubitably decisive in regard to the third sacred Hypostasis, than the preceding passages are, in regard to the first and second.

Μετά δὲ πατρικῆς Διανοῆς Ψυχὴ ὅλῳ νοῦν
Θεοῦ ψυχᾷ τα πάντα.

That is, "next in order to the Paternal Mind, I Psyche dwell; warm, animating all things."—Thus, after observing in the first section, the Triad, or το Θεῖον, the whole Godhead collectively displayed, we here have each distinct Hypostasis separately and clearly brought before our view. The persons themselves are sometimes confounded, and their respective functions mistaken by unenlightened Pagans; but Christians, who are in possession of this doctrine by a renewal of divine revelation, ought rather to be penetrated with pity than struck with wonder at this. : Upon a careful and strict investigation of the original parts of the Jewish Cabbala, with what may be supposed the radical parts of the doctrine of Zoroaster and the doctrine of the Hindoos

upon this article, the most prominent features of all appear to unite and display themselves in the following passage.

Παντα ΠΥΡΟΣ ἘΝΟΣ ἐκγεγαυτα.

“All things are the offspring of one fire.”—In other grand points found in the Cabbalistic, the Chaldean, and the Hindoo mythology, may be observed the following remarkable passages.

Ἑπτα ἐζωήκωσθε πατρὶ ττερῶματα κοσμων.

That is, “the Father hath congregated seven firmaments of worlds.”—By which, undoubtedly, are meant the seven last circles in the Cabbalistic cosmogony; the seven planets in the Chaldaic; and the seven Boobours of the Indian. And as these were supposed to be animated, or to be the habitation of animated beings by these nations respectively, a similar sentiment occurs in the following line.

Ζωνων δε πλανωμενων ὑφεσηκεν ἑπταδα.

“He (the Father) constituted a septenary of erratic animals.”

To this might also be added sentiments concerning the Metempsychosis, and the state of departed souls in the world beyond the grave. But these we do not follow,—only merely state the coincidence of these points of doctrine, all harmonizing one with another, among the Cabbal-

ists, the Chaldeans, and Hindoos; which add great weight to the conclusions already drawn upon the doctrine of the Trinity. And it is perfectly clear, that though much abuse of the doctrine of the Trinity has crept in among the later Cabbalists, Chaldeans, and Hindoos; yet the early teachers of this doctrine seem to have understood it, in some measure, correctly, and all to have agreed in harmony upon this point.

The fair conclusion, then, is,—the early Chaldeans received the doctrine from the family preserved in the ark, and retained it more or less pure by tradition, until the present day. It is, therefore, fair to adduce the foregoing oracles of Zoroaster and his followers, in proof of the doctrine of the Trinity among the Chaldeans.

PROPOSITION XXIX.

PROVING THE DOCTRINE FROM TRADITION, IN
PERSIA.

HAVING begun to trace the doctrine of the Trinity, by tradition, in India, east of Chaldea, and then fixed upon Chaldea as the original residence, in the postdiluvian world, of Noah and his descendants for a time, and, of consequence, of all religion and science; from this, as the fountain or source, the streams of religious knowledge and human science have flowed, more or less purely, wherever the sons of men have directed their course to every part of the habitable globe;—we come now to Persia, west of Chaldea, and follow the stream of the doctrine, running, though muddy, from the sacred fountain, through all parts where the inhabitants of that empire have extended their influence. In Persia, we find very early traces of it, though greatly debased, pervading the religious opinions which they had of their chief deities Oromasdes, Mithra, and Ahriman. And notwithstanding the Persians considered the two last as inferior to the two first, yet our argument does not stand so much in the pure preservation of the doctrine, as in ascertaining the fact that they really entertained a belief of a Triune Deity, and to shew

that this is radically interwoven with the theological systems of every country, kingdom, and empire of Asia;—that quarter of the globe in which this most sublime of all doctrines was revealed, and where it was first obscured and debased. Still, however, the Divine Being has overruled the hearts of the inhabitants of Asia in such a way, as to preserve some knowledge of the doctrine, more or less clear and perfect, among the inhabitants of this quarter of the globe, amidst all their apostacy and departure from the true religion.

The first striking feature of the doctrine of the Trinity in Persia, is found in the character assigned to Mithra, the second person of their Triad. To him they ascribe the character of mediator. Now the doctrine of a mediator is as old as the fall of man. The declaration made to the tempter in the way of threatening, but to our first parents in the way of promise,—and the institution of sacrifice, appointed by God himself,—are the grand foundations of this doctrine, which was brought into the new world by Noah, though by tradition greatly debased in the course of time, yet still faintly preserved by the Persians in the character of their Mithra.

This doctrine supported the patriarchs and real believers in the true church, amidst all the perils and persecutions through which they passed; and even the heathen world betook them-

selves to it, though only known to them by tradition, and much obscured and deteriorated with the blinded fictions of their own imagination. Indeed, either in truth or in error, the doctrine has been the refuge of fallen man in every age and in every country till the present day. And the very institution and practice of religious rites, of whatever kind, whether true or false, both imply and hold forth the doctrine of a mediator. He who presides in religious service, of whatever kind, whether true or false, represents a mediator in his respective class, whether of truth or error. Add to this the doctrine of the Metempsychosis, and that of the fire-worship, and we can easily account for the worship of the heavenly host, among the Gentile nations. If the fire was made the representative of the Divine Being on earth, the luminous orbs would still more properly symbolize him. And the doctrine of the Metempsychosis would readily infer the presence of the departed to be in the happy abode of the Divine Being, in the orbs. The idea of him who presided over religious rites on earth, would readily blend with the idea that the same would still preside over religious things in the shining spheres, which were mistaken for the abode of the divine presence; and hence the strong inducement to worship the sun, moon, and stars,—both because their worshippers supposed they were the abode of the god whom they adored, and also of the

departed whom they counted dear to them.—Maimonides, Diodorus, and Pausanias, all agree in this, that it was not the orb, as such, that the heathens worshipped, but the Divinity supposed to reside in it.

Pausanias relates, that the Beotians held a grand festival to Apollo every ninth year, called the *Δαφνηφορία*, in which they represented the whole planetary system by globes fixed to an olive branch, very richly decorated, and carried through their assemblies by a noble youth, in all the magnificent solemnity of divine worship.—But besides the character of mediator, the Persians ascribed perfection to their god Mithra. They called him *τριπλάσιον*, or triplicate. Thus, in general, whatever personage the ancients thought proper to deify, they always invented three properties or qualities belonging to that individual, which made a distinguishing emblem of the divinity they thus consecrated. They sometimes deified the world, and ascribed a trinity of parts to it, viz. the sensible, the aerial, and the etherial divisions. These, again, they divided into three, by the properties of figure, light, and motion. And these, again, they divided into three—matter, form, and energy. And, what is equally remarkable, the Persians represented Oromasdes, the chief of their Triad, as having triplicated himself. Thus Plutarch writes, *ὁ μὲν Ὀρομαζῆς τρις ἑαυτὸν αὐξήσας*—“Oromasdes, in

reality, thrice increased himself."—And it is no less true, that they ascribed a threefold character to Ahriman. They called him the *preserver*, the *destroyer*, and the *regenerator* of all things. The reader will at once perceive the striking analogy between Oromasdes, Mithra, and Ahriman; and Brahma, Vishnu, and Siva. Now if we farther take into consideration, the natural and astronomical history incorporated more or less with theology by the whole of the Asiatic nations, the matter appears to be nothing more than their endeavours to account for the good and evil in the moral, and light and darkness in the natural, world. The original light, before the creation of the heavenly bodies, the Persians personified by Oromasdes. The created light and influence of the heavenly bodies they personified by Mithra. Evil and darkness desolate and destroy: these they personified by Ahriman. In the very same manner, the Hindoos have personified their Trinity. Goodness and light create and preserve; therefore they are personified by Brahma and Vishnu: and evil and darkness, in common with the Persians, are personified by Siva. The Chaldean Trinity, which lay between these two triads of India and Persia, is more pure than either. It consists of Virtue, Wisdom, and Truth, each personified. The strange view the Persians took of their zodiac, led them to assign the summer signs to Oro-

masdes and Mithra; and the winter signs to Ahriman. The other eastern nations took a similar view of their zodiac; and this was a fruitful source of imaginary influences and operations.

It was undoubtedly this mixture of physical and astronomical calculations, and the continued imaginary contests of these two adverse champions, viz. light and darkness, blended together with some obscure traditions of the revolt of the angelic bands, of the fall of man, and the contests of the great patriarchal families of Shem and Ham for the empire of the infant world,—that gave birth to the celebrated doctrine, so widely spread through the Oriental world, of the two principles of *good* and *evil*!

This doctrine appears to have been very generally received in the heathen world among all classes, whether philosophers, priests, poets, or common people. The views we have taken, establish, in a very high degree, the authenticity of those verses of the Chaldean oracles, which have been handed down to us by men who were either enemies to, or ignorant of, the true doctrine of the Trinity. Plutarch, a heathen philosopher, writes thus: “Zoroaster is said to have made a threefold distinction of things; to have assigned the first and highest rank to Oromasdes, who, in the Oracles, is called the Father; the lowest to Ahrimanes; and the middle to Mithras; who, in the same, is called τὸν δευτερον ὄντιν,

‘the second Mind.’”—Now, this quotation deserves particular notice, seeing Plutarch was born in the first century, in a city of Bœotia, and must have had it from some other source than the Gnostics professing Christianity. And it will be found, upon careful examination, that the doctrine of Zoroaster spread through India, Persia, Greece, and, in one form or another, over all the heathen world. As the true doctrine of revelation was lost, philosophy supplanted it; and yet in philosophy, tradition still preserved the faint traces of the truth.

From the foregoing view of the doctrine of the Trinity, preserved by tradition in Persia, and incorporated with the philosophy of Zoroaster, received from Chaldea, the inference is fair, and the argument logically conclusive, that the true doctrine of the Trinity was still preserved, though very much darkened and debased by tradition, in the lapse of time. If the remains of the true doctrine be still found there; whence could they come? If it be answered,—from India; whence did it come to the Hindoos? If it be answered,—from Chaldea; whence did it come to the Chaldeans? If it be answered,—from the Cabala; whence did it come to the authors of the Cabbala? No answer can be given to this, but— from true revelation. Thus the argument runs up to the fountain of truth, by whatever stream we trace it.

PROPOSITION XXX.

PROVING THE DOCTRINE FROM TRADITION, IN SCYTHIA, COMPREHENDING THIBET, TARTARY, AND SIBERIA.

HAVING traced the doctrine, by tradition, through the vast regions of India and Persia, the one on the east, and the other on the west, of Chaldea,—we now direct our eyes northward to the extensive empires of Tangut and Thibet, and over the wild domains of Siberia; and in the whole of this immense tract of country, we find the doctrine recorded by tradition, more or less perfectly. Parsons, on the remains of Japhet, treating of Tangut, records, from authority which is thought good, that the Deli Lama, who sustains the character both of patriarch and king, gives medals, with the emblem of the Triune Deity whom they worship, stamped upon them; some to be suspended around the necks of the worshippers, and some to be suspended in the chapels where they perform their devotion. The same author informs us, that the Roman Catholic missionaries, when they arrived in that country, found that the inhabitants already possessed some imperfect views of this fundamental doctrine, and actually worshipped an idol, fabricated to resemble, as nearly as they could conceive, a Trinity of persons.

And with respect to the Tartars and Siberians, Van Stralenberg informs us, that all the nations north of Tartary, observe a profound veneration for the number *three* ; and adds, a race of Tartars called Jakuthi, who are idolaters, and the most numerous people of all Siberia, adore one indivisible deity under three different denominations, which, in their vernacular tongue, are called Artugon, Schugo-Teugon, Tangara : the first of which is translated by Colonel Grant, *creator of all things* ; the second, *the god of armies* ; and the third, *Amor ab utroque procedens*, the spirit of heavenly love proceeding from the other two.

And the celebrated Siberian medal published by Dr. Parsons, is now deposited in the valuable imperial cabinet of St. Petersburg, on one side of which is engraved the figure of a triune deity, and on the other side a Thibetian inscription illustrative of the event on which it was struck ; it was found in the ruins of an old chapel, together with many ancient manuscripts, near the river Kemptschyk. The image itself corresponds exactly to the Indian triad, Brahma, Vishnu, and Siva, and plainly inculcates the worship of a triune deity, in the mythological persons of Odin, Frea, and Thor, the god of the northern nations. The Edda, that venerable relic of Runic mythology, represents this triple deity as sitting on three thrones, each person of the triad having a crown on his head. Dr. Percy

gives an account of it out of the Edda, thus :—
“ The character Gangler being introduced into the lofty hall of Odin, the roof of which was formed of brilliant gold, behind, three thrones raised one above another, and upon each throne sat a sacred personage. Upon asking which of these was the king, the guide answered, He who sits on the lowest throne is the king ; his name is HAR, *the lofty one* : the second, JAFNAR, *equal to the lofty one* : he who sits on the highest throne is called THRIDR, *the third*.” Those who have seen the drawings of the Trinity by Roman Catholics, representing each person sitting on a throne, will at once recognize the affinity or resemblance of the Scandinavian and Roman Catholic representations of the same great doctrine ; the one guided by tradition from the patriarchs immediately after the flood ; the other, by the records of immediate revelation. How surprising to see these great extremes meet ! And what adds to the wonder is, that the Jewish Rabbies themselves, in the Talmud on Daniel, speak of the thrones set, but can give no explanation of them ; so ignorant do they appear of the true principles of their own Cabbala.

From this view of the tradition of the doctrine of the Trinity, through the whole region of Asia, north of Persia, and brief glance of it in the northern nations, taken in connection with the idea that all the places we have mentioned have

been peopled by migrations originally from Chaldea, the inference is fair, and the conclusion strictly inductive, that the descendants of Noah and his family must have carried the knowledge of the doctrine of the Trinity with them, communicated either immediately by the first family after the flood, or by tradition from succeeding generations. Hence our position is sufficiently supported.

PROPOSITION XXXI.

PROVING THE DOCTRINE FROM TRADITION, IN
CHINA.

As Ceylon, Japan, and China, are all originally peopled by the same race of men, the direct history of the doctrine of the Trinity, from tradition, in any one of them, may answer for them all.—Martinus, who resided ten years in China, and learned the language, and made himself acquainted with the religious doctrines and worship of the empire, affirms, that they originally, in the pure period of their religious creed, worshipped only one supreme God, a spirit, and had no images in their temples, nor figures of any kind to excite devotion, nor idol to be seen in all their empire in early times; but in their places of worship they had the following inscription, in letters of gold, in their own language, THE SANCTUARY OF THE SPIRITUAL GUARDIAN OF THE CITY. And their pure worship of the Divine Being, whom they called XANGTI, or TYEN, continued uncorrupted till the days of Confucius.

It is remarkable that Confucius, the most divine philosopher of the Pagan world, should, after all, have been the innocent occasion of leading the Chinese into idolatry. At his death, he uttered the following prediction, as if moved by inspiration, SI FAM YEU XIM GIN—"In the west, the Holy One will appear." His dis-

ciples concluded that he intended the god Bhood of India, and instantly introduced the worship of that deity, with all the other idols and idolatrous worship of the Hindoos; and from that time the Chinese became idolaters. Yet still it would appear, that originally they believed the doctrine of the Trinity, and even held the doctrine of mediation, or the necessity of pacifying the Divine Being by human sacrifice of royal descent, as the following quotation will abundantly shew.—“ A most amiable and virtuous monarch, *Ching Tang*, the founder of the second imperial dynasty of China, bearing the denomination Xang, was called upon by the public voice, at a period of national distress, to be the propitiatory sacrifice of offended Heaven. An universal barrenness, arising from continued drought, having, for seven years together, desolated the kingdom, and thinned the inhabitants, Ching Tang was told by the priests, who interpreted the will of Heaven, that its vengeance could only be appeased by a human sacrifice; and he readily became the devoted victim of that vengeance. The aged king,” says Martinus, “ having laid by his imperial robes, cut off the venerable grey hairs of his head, shaved his beard, paired his nails, and subjected himself to other preparatory ceremonies, esteemed indignities in China, barefooted, covered with ashes, and, in the posture of a condemned criminal, approached the

altar of sacrifice, where, with suppliant hands, he entreated Heaven to launch the thunderbolt of its wrath, and accept the life of the monarch, as an atonement for the sins of the people. The Chinese histories add, that, after he had finished his prayer, and for some time devoutly waited the awful stroke, which was to crush the sovereign, and save the nation, (a stroke which Heaven, in remembrance of his piety and resignation, forbore to inflict,) the sky became suddenly black with clouds, and the rain descended in torrents, so that the sterile earth shortly resumed its wonted fertility, and unbounded plenty reigned over the whole empire."—The Chinese annals record this fact to have happened in the eighteenth century before the Christian æra, and the same century in which Usher, and other able chronologists, place the seven years famine of Egypt.

It is most likely that the Chinese derived their knowledge of the doctrine of the Trinity, and of a Mediator, from Noah, who originally founded their empire, as their own records will prove, at whatever time we become fully acquainted with them. The Chinese, like other Pagan nations, are divided into two sects: the one who hold nearest to their original creed, and the other who have become quite gross. The purer sect still retains the doctrine of the Trinity, and worships a triform idol, as recorded by a missionary, after many years residence among them.—“ This same

sect (of Foi) has another idol they call *San Pao*. It consists of three, equal in all respects. This, which has been represented (by the Roman Catholics) as an image of the most blessed Trinity, is exactly the same with that which the Chinese worship; and the missionary says, it is exactly like that which is on the high altar of the Trinitarians at Madrid. If any Chinese whatsoever saw it, he would say, the *San Pao* of his country was worshipped in these parts."—And to this may be referred the Chinese dragon, (compounded of a *bird*, a wild beast, and a serpent,) to which the emperor and his mandarins pay a deep worship, by prostrating themselves to it often, with their faces quite to the ground, and burning incense and other rich perfumes upon its altar.—Concerning the sect of the Chinese who have preserved the doctrine by tradition, nearest to purity, we add the following quotation: "The first and most ancient of these sects is called *the sect of immortals*, and the founder of it was Lao-Kiun, who flourished before Confucius, about the year 600 preceding the Christian æra. They are called *immortals*, say those writers who treat of the subject, from a certain liquor which Lao-Kiun invented, and which he affirmed would, if drank, make men immortal. It was the leading feature in Lao-Kiun's system of philosophical theology, and a sentence which he continually repeated as the foundation of all true wisdom, that Tao, *the*

eternal reason, produced ONE; One produced Two; Two produced THREE; and THREE produced all things; a most singular axiom for a heathen philosopher; and as Le Compte, from whose *Memoirs of China* the above sentence is copied *verbatim*, observes relative to it, a very evident proof that he must have had some obscure notions of a Trinity.

“ Among the ancient Chinese characters which have been preserved, we find the following, Δ , like the Greek delta. According to the Chinese Dictionary *Kang-ki*, this character signifies union. According to *Choue-oun* a celebrated work, Δ is *three united in one*. The *Lieou chou tsing hoen*, which is a rational and learned explanation of ancient characters, says,—‘ Δ signifies intimate union, harmony, the chief good of man, of the heaven, and of the earth: it is *the union of three*.’ The book *See-ki* says,—‘ Formerly the emperor made a solemn sacrifice every three years to the Spirit, Trinity in Unity.’—*chin san Y*. The word *Tao*, in ordinary discourse, signifies *rule, law, wisdom, truth, way, word*. In the text of *Lao Tse*, it signifies the *Divinity*. ‘ *Tao* (says he) is an abyss of perfection which comprehends all beings. The *Tao* which can be *described*, is not the eternal *Tao*. The *Tao* is its own rule and model. The *Tao* preserves the heavens, and sustains the earth. It is so elevated that none can reach it; so deep that none can fathom it; so immense that it contains the universe; and

notwithstanding it is complete in the smallest things.'

"He who is as invisible, yet cannot be seen, is denominated *lieou*; he who can be heard, and yet speaks not to the ears, *hi*; he who is as tangible, yet cannot be felt, is named *ouci*. In vain do you consult your *senses* concerning these *three*; your *reason* alone can discourse of them, and it will tell you that they are but *one*: above, there is no light; below, there is no darkness. He is eternal. There is no name which can designate him. He bears no similitude to any created thing. He is an *image* without *form*, and a *form* without *matter*. His light is encompassed with darkness. If you look upwards, you cannot see his *commencement*: if you follow him, you cannot discover his *end*. What the *Tao* has always been, such he continues to be; for he is eternal, and the commencement of wisdom.

"One of the missionaries at Peking, who wrote the letters from which I have made the above extracts, takes it for granted that the mystery of the *Trinity* was known among the ancient Chinese, and that the character Δ was its symbol.—*Lettre sur les Characters Chinois*, 4to. Bruxelles, 1773."—(See Dr. Adam Clarke's Bible.)

The inference from the whole foregoing part of this Proposition, is fair and decisive,—that the Chinese have believed the doctrine of the Trinity either more or less purely, from the very first commencement of their empire.

PROPOSITION XXXII.

PROVING THE DOCTRINE FROM TRADITION, IN
EGYPT.

HAVING traced the doctrine of the Trinity from tradition in Chaldea, Persia, and Scythia, it was not necessary to treat of it in Syria, Phœnicia, and Palestine; for the same theological tenets with respect to a triad of persons in the Divine Essence, prevailed over all the countries and kingdoms of Asia, with shades of variation introduced by time. And as history records that the Phœnician Taut migrated into Egypt, and introduced his religious tenets there, we have reason to believe that there was little difference between the Phœnician and the Egyptian systems, because both countries were originally peopled by two sons of Ham. The theology of the Egyptians was at one time so awfully sublime, that their priests and philosophers concealed from the vulgar such doctrines as they thought should not be communicated to them, under the veil of hieroglyphics, and wrapped them up closely in the shades of allegory. Now, the chief of these secret tenets was the doctrine of the Trinity. This they at first symbolized in their hieroglyphics by a *circle* representing the Divine Essence, and by a triangle representing the divine persons. The greatest personage of their triad they called

𐀭, Oser Osiris, which signifies helper or helping, most gracious, kind, and beneficent helper. He was considered the Father of all, the primordial source from which the other two emanated.—The inhabitants of Thebais held the purest views of the doctrine in the earliest times, and worshipped one pure spirit, whom they called CNEPH (כִּנֵּף) *wing*, that is, shelter, safety, protection.—How significant! They represented *Cneph* by the figure of a serpent, and added to his body a hawk's head, emblematical of eternity and omniscience, and venerated this image with the most profound adoration. They used to say of him, if he open his eyes, he fills the universe with light in his first-born region: if he wink, it is darkness.

They also affirmed that the winged *Cneph* produced the god Phtha (פְּתָה), the persuader, the allurer, the captivator. And thus (𐀭) Osiris, (כִּנֵּף) *Cneph*, and (פְּתָה) *Phtha*, composed the true Egyptian triad of deity. The name Osiris was afterwards applied to the sun, *Cneph* to the wind, the Ψυχὴ κόσμου, the soul of the world animating and pervading the whole: and *Phtha* was applied to the fire which issued from the solar orb through the wind (or atmosphere).—These names and qualities ascribed by the Egyptians to their triad, and the other names and qualities which they ascribed to their triune object of worship, clearly prove to the reflecting

enquirer, that the Egyptian triad was in reality nothing but the Hindoo triad, Brahma, Vishnu, and Siva, under different names.

Farther; Plutarch informs us, that the Egyptian theology was divided into two classes, the spiritual and the physical. The first was secret, and revealed to the initiated only: the second was made known to the vulgar, as better suiting their capacity. The second or vulgar triad, was (𓂏) *Oser*, *Osiris*, considered as the sun; (𓂏) *Ish*, *Isis*, the fire; (𓂏) *Or*, *Orus*, the light.

In Thebais the primitive doctrine of the Trinity was kept longer pure than in other parts of Egypt. And it is remarkable, that both in the pure and in the adulterated view of the doctrine, sometimes the worshippers ascribed all perfection to one person of their triune deity, and sometimes to another. Thus, for example, Cneph or Isis is often represented with the whole attributes of divinity, without the least regard to Osiris or Phtha. At other times, the same is done with Osiris; and at other times with Phtha or Orus. And the second Hermes Trismegist writes thus concerning the triad: "*Una sola lux fuit intellectualis, ante lucem intellectualem, et fuit semper mens mentis lucida; et nihil aliud fuit hujus unio, quam spiritus omnia connectens.*"—
 'There hath ever been one great intellectual light, which hath always illuminated the mind; and their union is nothing else but the spirit,

which is the bond of all things.'—Upon the whole, the first symbolic representation of the Egyptian triad, when fairly considered, is far more significant and expressive than at first sight one would think. Osiris is symbolized by a globe, —the most perfect figure. Cneph, by a serpent, significant of eternity and wisdom; and Phtha, by wings, significant of spiritual influence.

Taking all these facts and circumstances into consideration, and, moreover, adding the sojourning of Joseph and the other descendants of Jacob so long in Egypt, there can be no doubt that the Egyptians were instructed in the sublime doctrine of the Trinity, both by tradition, which we have already traced, and by immediate oral information by the worshippers of the true God, who had the knowledge of this most important doctrine, and who sojourned so long in that strange land. The inference, therefore, is both logical and conclusive, that the Egyptians had the knowledge of this doctrine from a very early period after the flood, and retained it all along more or less pure.

PROPOSITION XXXIII.

PROVING THE DOCTRINE FROM TRADITION, AMONG
THE GREEKS.

IN tracing the doctrine of the Trinity by tradition in Greece, we must attend to Orpheus, the great founder of the Grecian mythology.—Who he was, lies under a veil of darkness, which no human efforts can either penetrate or remove. And it is most likely there were more of the same name than one, who had shone conspicuously in mythological studies, during succeeding generations, among the Greeks. Therefore, the only rational way of accounting for Orpheus, is that of the principle of the Metempsychosis, according to which the ancients supposed, that the soul of the first person who was eminent for any pursuit whatever, had entered into, and inspired all others, famous for the same turn of mind. Thus we have accounted for the many Zoroasters, and for the different Hermes' of the Egyptians; and thus we may account for the succession of persons of the name of Orpheus. But whoever the first Grecian Orpheus was, it is generally allowed that he derived his religious knowledge both from the Chaldeans and Egyptians, and brought the secret stores of their religious systems along with him into Greece. His

grand principle of both the Trismegistic and Orphic religion is thus recorded by Proclus :

ΖΕΥΣ ΚΕΦΑΛΗ, ΖΕΥΣ ΜΕΣΣΑ· ΔΙΟ· Δ' ΕΝ ΠΑΝΤΑ ΤΕΤΕΥΚΤΑΙ.

"Jove is the head and middle of all things : all things were made out of Jove."—And this is perfectly consistent with the Indian doctrine upon the same important topic.

The great difference between the Brahminical system of theology and that of the Grecian philosophers, consists in this,—that the former were too much inclined to spiritualize, the latter to materialize, every thing : with the former, all is ΑΤΜΑ, *spirit*, and ΜΑΙΑ, *illusion* ; in the mind of the latter, *for the most part*, sensible objects predominate, and the universal phenomena were resolved into matter and motion. By Timotheus, Suidas, Cedrenus, and Eusebius, the whole mythological doctrines of Orpheus have been preserved ; and, according to Cedrenus, Orpheus believed and taught the unity of God. Δημιουργον ἀπαντων, και αυτου του αιθερος, και παντων των εν αυτον τον αιθερα, "the Creator of all things, even of æther itself, and of all things below that æther." And this account goes farther, and states that this supreme Δημιουργος is called ΦΩΣ, ΒΟΥΛΗ, ΖΩΝ, *light, counsel, and life*. And Suidas, confirming or supporting the whole of this, adds, ταυτα τα τρια ονοματα μιαν δυναμιν απεφηνηκτο, *these three names express only one and the same power*.

—And Timotheus concludes his account, by affirming that Orpheus, in his book, declared, δια τριων αυτων ονοματων μιας θεοτητος τα παντα εγενετο, και αυτος εστι τα παντα,—*that all things were made by ONE GODHEAD, in THREE NAMES, and that this God is ALL THINGS.*—Now, the three distinctions of *light, counsel, and life*, evidently refer to a triad in the Divine Essence, according to the knowledge of these Christian philosophers. But let us hear the same doctrine coming through the medium of a heathen philosopher. Proclus, upon the Timæus of Plato, presents us, among others, with the following verses, as the genuine production of Orpheus, which are as express upon the unity, as another passage is upon the trinity, or a triad of hypostases in that unity.

Ζεὺς βασιλεὺς Ζεὺς αὐτὸς ἅπαντων ἀρχιγενεθλόν,
Ἐν κρατὶ, εἰς δαιμον γενετο, μέγας ἀρχὸν ἅπαντων.

Jupiter is the king ; Jupiter himself is the original source of all things : there is ONE POWER, ONE GOD, and one great ruler over all.

The other passage is from the same author, who, in the course of his commentary upon the Timæus, having noticed the divine triad of Amelius, a Platonic philosopher, cotemporary with Plotinus, as consisting of a *threefold* Demiurgus and Opifex of the world, or, to use his own words, Νους τρεῖς Βασιλεῖς τρεῖς, τον οντα, τον Εχοντα, τον ὀρωντα, that is, *three minds, three kings, him that is, him*

*that hath, and him that beholds ; most remarkable expressions, surely, to fall from the pen of a heathen writer. Immediately after, in terms as remarkable, he subjoins,—Τουτους εν τρεις νες και δημιουργες υποτιθεται, και τες τω Πλατωνι τρεις βασιλεας και τες παρ' Ορφει τρεις ΦΑΝΗΤΑ, και ΟΥΡΑΝΟΝ, και ΚΡΟΝΟΝ, και ὁ μαλιστα παρ' αὐτῷ Δημιουργῷ ὁ Φανης εστιν.—(AMELIUS.)—Therefore, supposes these three minds, and these three Demiurgic principles to be the same, both with Plato's three kings, and Orpheus's Trinity of (ΠΩ) PHANES, (ΥΩ) URANUS, and (ΧΩ) CHRONUS ; but it is PHANES who is by him supposed to be principally the Demiurgus.—And Cudworth, speaking of an unpublished treatise of Damascius, entitled περι αρχων, says,—that philosopher, giving an account of the Orphic philosophy, among other things informs us, that Orpheus introduced τριμορφον θεον, a *triform deity*. All these views of Orpheus are as direct toward the truth as could be expected from knowledge handed down by tradition. It will readily occur to every reader, that there was a very great distinction between the truly philosophic and the popular views of this grand doctrine, known by tradition in Greece in early times.*

PROPOSITION XXXIV.

PROVING THE DOCTRINE FROM THE SENTIMENTS AND OPINIONS OF THE GREEK PHILOSOPHERS WHO HAD VISITED CHALDEA, PERSIA, INDIA, AND EGYPT, AND WHO TAUGHT THE DOCTRINE OF THE TRINITY AFTER THEIR RETURN TO GREECE.

AFTER the numerous proofs in the preceding pages from philosophers, legislators, and priests, the most eminent in the Pagan world; proofs which demonstrate that these teachers of religious tenets were strongly impressed with notions of the important doctrine of the Trinity, similar, though greatly darkened, to those taught by divine inspiration; we shall, perhaps, be excused from swelling these pages with an infinite number of other proofs that might be selected from the works of Pythagoras, Plato, Parmenides, and others. And we may be permitted to assert, that it was from the fountains of India, Chaldea, Persia, and Egypt, that those Grecian sages, as well by the channel of Orpheus, as by their own personal travels in those countries, derived that copious stream of theological knowledge which was afterwards, both by themselves and their disciples, so widely diffused through Greece and Italy. It may, with truth, be affirmed, that there was scarcely one of all the celebrated philosophers who established the several schools of Greece,

distinguished by their names, who had not resided, for a considerable period, either in one or other of the countries just mentioned. The evidence of this will, perhaps, be satisfactory.

We shall commence with the travels of Pythagoras, who flourished in the sixth century before the birth of Christ. According to the account of his disciple Jamblichus, the first voyage of Pythagoras in pursuit of knowledge, after the completion of his academical exercise at Samos, was to Zidon, his native place, where he was early initiated into all the mysterious rites and sciences of Phœnicia, the country whence the elder Taut emigrated into Egypt, and where the profound Samothracian *orgia*, and the Cabiric rites, were first instituted. From Phœnicia our philosopher travelled into Egypt, and there, with unabated avidity after science, as well as with unexampled perseverance, continued under the severest possible discipline, purposely imposed upon him by the jealous priests of that country, during *two and twenty years* successively, to imbibes the stream of knowledge at Heliopolis, at Memphis, and Diospolis, or Thebes.

Astonished at his exemplary patience and abstinence, the haughty Egyptian priesthood relaxed from their established rule of never divulging the *arcana* of their theology to a stranger; for, according to another writer of his life, Diogenes Laërtius, he was admitted into the inmost

adyta of their temples, and there was taught those stupendous truths of their mystic philosophy which were never before revealed to any foreigner. He is said even to have submitted to circumcision, that he might more rigidly conform to their dogmas, and leave no point of their most recondite sciences unexplored. It was during this long residence and seclusion amidst the priests of Thebais, that he arose to that high proficiency in geometrical and astronomical knowledge, to which no Greek before him had ever reached, and few since have attained.

But all this aggregate of Egyptian wisdom could not satisfy the mind of Pythagoras, whose ardour for science seems to have increased with the discouragements thrown in the way of his obtaining it. He had heard of the Chaldean and Persian Magi, and the renowned Brachmanes of India, and he was impatient to explore the hallowed caves of the former, and the consecrated groves of the latter. While he was meditating this delightful excursion, Cambyzes commenced his celebrated expedition against Egypt, which terminated in the plunder of its treasures, the slaughter of its priests, and the burning of its temples. During the remainder of his abode in Egypt, he had the mortification to be a spectator of all those nameless indignities which his patrons and instructors underwent, from that subverter of kingdoms, and enemy of science. Pythagoras

himself was taken prisoner, and sent with other captives to Babylon. The Chaldean Magi, however, at that metropolis, received with transport the wandering son of science: All the sublime *arcana* inculcated in the ancient Chaldaic oracles, attributed to the elder Zoroaster, were now laid open to his view. He renewed, with intense ardour, those astronomical researches in which the Babylonians so eminently excelled; and learned from them new ideas relative to the motions, power, property, and influences of the heavenly bodies, as well as their situations in the heavens, and the vast periods they took to complete their revolutions.

Babylon must have been, at that particular period, the proudest and most honourable capital upon earth; since it is evident, from Dr. Hyde, that both the prophet Ezekiel, and the second Zoroaster, the friend of Hystaspes, whom Porphyry calls Zaratus, (a name exceedingly similar to the Oriental appellation of Zeratusht,) resided there at the same time. The former, attached to the man who had submitted in Egypt to one fundamental rite prescribed by the Jewish church, instructed him in the awful principles of the Hebrew religion: the latter made him acquainted with the doctrines of the two predominant principles in nature, of *good* and *evil*, and unfolded to his astonished view all the stupendous mysteries of Mithra. Twelve years, according to Porphyry, were spent by Pythagoras in this renowned

capital; from which, when he had regained his liberty, determined to complete his treasure of Asiatic literature, he sought the distant but celebrated groves of the Brachmans of India. Among that secluded and speculative race, he probably carried to the highest point of perfection attainable in that age, those astronomical investigations to which he was so deeply devoted: by them he was probably instructed in the true system of the universe, which, to this day, is distinguished by his name. Among them he greatly enlarged the limits of his metaphysical knowledge; and from them he carried away the glorious doctrine of the immortality of the soul, which he first divulged in Greece, and the fanciful doctrine of the Metempsychosis.

It will scarcely be contested that Pythagoras borrowed from the Egyptian priests, who were so deeply involved in symbols and hieroglyphics, that symbolical and enigmatical way of instructing his disciples as to ethical and theological subjects, which he so universally adopted. Nearly all his most famous symbols have their origin, not in Grecian, but in Oriental ideas and manners. The same is true with respect to his veneration for sacred mystic numbers; for the ten numerical characters of arithmetic were well known in India before they were known at all by the Arabs. It was in India that Pythagoras became such a master of mathematical know-

ledge. The tenet also held by him, by Socrates and Plato, relative to the agency of a good or an evil demon attending every individual, he derived from the Chaldaic Theurgy.

This ancient sage styled the supreme Deity To *en*, the UNITY, and *Monas*, the MONAD; a term by which Pythagoras doubtless intended to express his conceptions of the *simplicity* as well as purity of the divine nature. He likewise named the Most High, *to arxiston*, the chief good. From this eternal Monad, however, from this primeval UNITY, according to Pythagoras and all his disciples, *there sprang an infinite DUALITY*. Considering these expressions in their plain and native import, they convey to us the idea that Pythagoras believed the doctrine of the Trinity, according to the instructions he had received concerning that doctrine, either from the prophet Ezekiel, or from the priests of those nations where he resided to attain knowledge. Besides, Dr. Cudworth informs us, that Pythagoras followed the principles of the Orphic theology, whose Trinity, we have seen, was *Φως, Βελη, Ζωη*; or LIGHT, COUNSEL, and LIFE. It cannot reasonably be doubted that he adopted this among the other doctrines of Orpheus. Therefore he both believed and taught the doctrine of the Trinity according to the knowledge he had of it.

Parmenides was a disciple of Pythagoras. He was born in Elea, a city of Magna Græcia. The

city gave its name to the Eleatic sect to which he belonged. He flourished in the 89th Olympiad. Neither he nor his doctrines are much known. They were written in verse, and preserved by Plato, who studied the writings of this philosopher. But it is to Simplicius and Plotinus that posterity is indebted for the best explanation of the precepts of his philosophy; and the vestiges of the doctrine of the Trinity, though obscure, are yet to be found in his writings. Of his philosophical theology, the great and fundamental maxim was, that the Deity is *εν και πολλα*, or, ONE and MANY; which words, if they do not allude to the UNITY of the Divine Essence, and the *plurality* of persons in that Essence, it is difficult to ascertain what they mean. Simplicius, who preserved the doctrine of this philosopher, as quoted by Cudworth, informs us, that Parmenides wrote, not concerning a physical element, but concerning the true Ens; and the true Ens was no other than the Jehovah of the Hebrews. And Plotinus, commenting on Plato's Parmenides, represents him as acknowledging THREE *divine unities subordinate*: το πρωτον εν το κυριωτατον εν, και δευτερον εν πολλα, λεγων και τριτον, εν και πολλα: *the first unity being that which is most properly and perfectly ONE; the second, that which is called by him ONE-MANY; and the third, that which is by him expressed ONE AND MANY.* Plotinus then adds, και συμφωνησιν οτι και αυτοι εστιταις τρισιν; "SO

that he himself also (Parmenides) agreed in the acknowledgment of a triad of archichal hypostases."

Plato was born at Athens in the 88th Olympiad, or about 430 years before Christ. Socrates was his early tutor in philosophy. After the death of Socrates, he made himself master of the Pythagorean philosophy in Italy, where he conferred with Eurytus, Philolaus, and Archytas.—These were the most celebrated of the followers of Pythagoras, whose doctrine was then become famous in Greece; and from these the Pythagoreans have affirmed that he had all his natural philosophy. He dived into the most profound and mysterious secrets of the Pythagorean doctrines. After this he travelled into Egypt, to study mathematics, and the thepological speculations of the Egyptian priests. He pursued the studies of geometry and astronomy with enthusiastic ardour. For after all he had learned in Greece, he found himself no more than a disciple of the priests of Thebais. From them he also learned the immortality of the soul. And his doctrines shew that he carefully studied the writings of Hermes Trismegist. It would also appear that he had attentively perused the writings of Moses; and most likely in the Hebrew language: for he must have understood the Egyptian language; and it being only a dialect of the Hebrew, there is no improbability that he had read

the writings of Moses in their original dialect. And besides this, such a multitude of Jews flocked to Egypt a little before and about the time he was there, that he could easily have learned the Hebrew language from them. And so certain was Numenius, a Pythagorean philosopher of the second century, that when he read Plato, according to Clemens Alexandrinus, he exclaimed, *τι γὰρ ἐστὶ Πλάτων, ἢ Μωσὲς ἀττικίζων*, "What is Plato, but Moses conversing in the language of Athens?"

Now, that Plato taught the doctrine of a Trinity, has never been doubted by any who understood his writings.

The three hypostases that formed the Trinity of Plato, are *το αγαθον, νους, or λογος*, (for he uses either the one or the other of these words to express the second hypostasis of his Trinity,) and *Ψυχη κοσμου*. When he calls the first hypostasis *ὁ πρῶτος θεος*, and *ὁ μέγιστος θεων*, and uses terms which mark a kind of subordination in his Trinity, it is scarcely possible to mistake an allusion so plain to the higher TRIAD for which we contend. The countries through which he travelled, and the people from whom he learned this peculiar doctrine, all point out the original source from whence it was derived. And from the Phœnician, the Egyptian, and other Oriental dialects, intimately connected with the sacred language, Plato derived the term *ΛΟΓΟΣ*, which expresses the second hypostasis in his Trinity. For *ΛΟ-*

ΡΟΞ, as has been before observed, is the literal translation of the Chaldaic ΜΥΜΡΑ, the sacred appellation by which the ancient paraphrasts invariably understood the Messiah. Now, as we have already pointed out Chaldea as the mother country of the human race, and of all human knowledge after the flood, the idea of the term λογος, as originally expressing the second hypostasis in the Divine Essence, as being originally derived from that country, is both correct and satisfactory, and shews the propriety of its being used by the Targumists, by the apostle John, and by Plato, who had it all from the same source, though in different ways. And so directly did the Platonists understand the λογος, as taught by their master, to mean the second hypostasis in their Trinity, that when Amelius read the first verse of the Gospel by John, he exclaimed "By Jupiter, this barbarian agrees in sentiment with our Plato, and, like him, constitutes the ΛΟΓΟΣ of God in the rank of a first principle." Those who wish to see the doctrine of Plato concerning the Trinity at full length, will receive great satisfaction by consulting Cudworth and Dr. Ogilvie on the subject. These writers have laboured with great ingenuity, and very considerable success, to shew; that the Trinity of Plato corresponded almost in every respect with the sacred Trinity of divine revelation. Perhaps they have both been somewhat sanguine in their efforts, by

not pushing their enquiries a little farther to the source from which Plato derived his knowledge of the doctrine in all its bearings. Indeed, until Maurice published his *Antiquities of India*, which work has appeared but lately, it was almost impossible to do justice to the subject: But that author has traced it to its true source in the heathen world, and shewn, with great perspicuity, where all the philosophers of Greece derived their knowledge of it; and he is the guide we have chosen to follow, without derogating from Cudworth or Ogilvie.

And it is perfectly evident from the foregoing, and from what may be farther found in Plato's own writings, and from the writings of those who have commented upon them, that he held the doctrine of a Trinity, in his theological sentiments, with as much accuracy as could be expected, all things considered.

Another of the most express and clear of the ancient philosophers on this subject, was Numenius, a Pythagorean, who flourished in the second century, and who, if Eusebius has rightly interpreted his sentiments, wrote directly concerning a triune sovereign Deity. He made the second hypostasis of his trinity the son of the first; and, by a mistaken view, as might be expected from his theory, the third the son of the second.

Plotinus followed Plato very closely in his views of the Trinity. The first hypostasis of his Trinity

consisted of *το ἓν*, the ONE; the second, *νους*, the MIND; and the third, *ψυχή*, the SOUL, or SPIRIT. These sentiments are remarkably striking: and he farther denominates the persons of his triad, *τρεις αρχικαι υποστασεις*, "three archichal or principal hypostases."

The trinity of Amelius, who was cotemporary with Plotinus, was a trinity of persons, for he styles them *τρεις βασιλεις*, "three kings," and makes them all *δημιουργας*, "creators."

Porphyry calls the first hypostasis in his trinity, in a striking conformity to the notion of Christians on that doctrine, *τοῦ πατρὸς*, the Father; his second was *νους*, the Mind; but he differed from all that went before him in his view of the third, and called it a soul or spirit, *ὑπερκόσμου*, above that of the world.

From these views of the theological sentiments of many of the most famous philosophers of Greece, from the days of Pythagoras all along down to the Christian era, there is the clearest evidence that, as far as circumstances would permit, and from the fame of Pythagoras and Plato, and their followers, on this tenet, we clearly see; that the Greek philosophers incorporated their sentiments of the Trinity into the body of their theological tenets: and we may naturally expect that many of the Roman philosophers followed them in that opinion.

PROPOSITION XXXV.

PROVING THE DOCTRINE FROM TRADITION, AMONG
THE ROMANS.

In treating of the doctrine as handed down by tradition in Italy, it is most natural to suppose, that the opinions of the Greek philosophers upon that subject, would readily find their way among the Romans. This will account for the doctrine being known by many of the Italian *literati*, long before any thing like it was known among the vulgar.

Another evidence of the doctrine having been handed down by tradition in Italy, is not to be omitted. This is the circumstance of the Cabiri being very early established in the island of Samothracia. Herodotus tells us, that there was a temple of the Cabiri, כבירים, (*the great, high, excellent, surpassing ones,*) in Memphis; and so sacred was that edifice, that none but the priests were permitted to enter it. The history of the Cabiri is involved in many inextricable difficulties; so that we must be content with less direct information than could be wished upon that subject. Cicero tells us they were in number three, and that their names were Tretopatzæus, Eubuleus, and Dionysius. The most we can ascertain concerning them is, that they were considered by

their worshippers to have been the THREE MIGHTY GUARDIAN GENII of the universe. They were held very sacred, and worshipped with great solemnity in Samothracia, and with rites and ceremonies, the most profound of any that antiquity can boast. They were sometimes called *Άρχαί*; and there was a yearly festival held sacred to them, which was called *Άρχαία*. And Potter tells us, that the sacrifices offered to them were called *ξενόμοι*, because those deities were *ξέναι*, or strangers; and these sacrifices consisted of what were called *τρίβυαι*. The worship of a triple power under the former name, Dr. Horseley is of opinion, was carried from Samothrace into Phrygia, by Dardanus, so early as the ninth century after the flood. The Trojans imported it from Phrygia into Italy; and he asserts, that vestiges of this acknowledgment and adoration of a Trinity are visible in the joint worship of Jupiter, Juno, and Minerva, the triad of the Roman capital. Now, if these views of the learned bishop be correct, as they appear very evidently to be, then it follows, that all ranks of the Romans held some opinions concerning a Trinity, more or less perfect; for all ranks acknowledged the supremacy of Jupiter, Juno, and Minerva: and though they, like the Greeks before them, degenerated from the foregoing view, yet it is clearly evident, that originally the doctrine of the Trinity was handed down by tradition among both nations. The

Romans had particular respect for the number three. The fates were three; the furies three; the graces three; and the celestial muses, according to Varro, were originally included in the same solemn and mysterious number, three.— Their mythology, when traced to the original, proves this. And thus the doctrine of the Trinity is found, by tradition, to have been known among the Romans.

PROPOSITION XXXVI.

PROVING THE DOCTRINE FROM TRADITION, AMONG
THE GERMANS.

IN treating of the doctrine of the Trinity as found handed down by tradition in Germany, we may observe, that as the system of Druidism prevailed all over Germany, as well as the other northern nations, so we may expect a view of the doctrine in Germany, similar to that we have found in them. And if so, then Oden, Frea, and Thor, formed the triune deity of the ancient Germans, as well as of the Scandinavians, at a very early period. It is admitted on all hands, that the Druids inhabited Gaul: and Montfaucon, treating of the Gaulic antiquities, presents us with several assemblages of little deities in triple groups. And Gruter shews us groups of triple deities exactly similar; so that we find the doctrine brought from Scythia into all the nations of the north by the Druids, the offspring of Scythia. The triple deities of the ancient Germans were called *Mairæ*; and one is thus described: "In honorem Domus divinæ Diis Mairabus," 'In honour of the divine house to the goddesses *Mairæ*.' These goddesses were, indeed, rural deities, as well as the triple *Sulevæ* and *Vacallinæ* of the Hetrusci; but this notion is easily to

be accounted for, in the debased theology of those who made the earth the grand primeval deity, and adored it under the female form of Cybele, the mother of gods and men. And we may evidently trace, throughout all periods of antiquity, a wonderful disposition of dividing every thing into three, which they either considered sacred, or an object of worship. And whence could this arise, except from a mutilated tradition of a triune God. The very circumstance of the Druids infers, that the ancient Germans believed the doctrine of the Trinity taught by these sacred societies, as well as the other northern nations where these societies took up their abode.

PROPOSITION XXXVII.

PROVING THE DOCTRINE FROM TRADITION, AMONG
THE ANCIENT AMERICANS.

WITH respect to the aborigines of this vast continent, there are various conjectures. The immense distance of almost every part of that quarter of the globe from any of the other three, and the certainty of inhabitants being found in it when first discovered, give rise to various theories upon this interesting subject.

Some suppose that South America was at first peopled either by the Phœnicians, the Egyptians, or the Carthaginians: those ancient commercial powers of the Asiatic and African continents, whose maritime adventurers, overtaken by tempests, or impelled by other causes, shot across the Atlantic ocean, upon the shores of the new world, to their own astonishment and wonder.— This is plausible, but uncertain.

Others suppose that in the very early and unsettled state of human society, when hordes and tribes wandered without any fixed place of abode, a race may have migrated from the neighbourhood of Caucasus, or from other parts of Scythia, and pursuing their course toward the northern continent, had passed the small chain of islands now known to exist between the two continents, at Belring's Streights, and contributed their pro-

portion towards the population of the new world. Some circumstances in their customs and manners seem to establish this fact. The Americans, according to the custom of the early Asiatics, called their emperors or kings by the title of the Children of the Sun and Moon. In particular, their worship of the sun, their belief of the doctrine of the Trinity, and that of the Metempsychosis, (which doctrines, we know, originated in Asia,) and these titles of the rulers, and these doctrines, have been found in America from the very earliest period.

The historian Hornius would incline to persuade us, that the word *Manca* or *Mancu*, recorded in the traditional books of the ancient Peruvians, has reference to Manchew, the general name of the race of Tartars, and that Masatecæ, one of the four nations of New Spain, and Massachusetæ, a colony of New England, and the ancient Massagetæ, are originally the same. But this is left to the decision of the learned. The mere sound of words is not altogether sufficient to establish their legitimate etymology; and bare etymology is not sufficient to establish the certainty of religious doctrines. The similarity, however, of the horrible sacrifices of human victims, practised both by the ancient Scythians and Mexicans, taken in connection with the conjectural emigrations, the coincidence of the worship of the sun, the etymology of words, and the human

sacrifices, go a great way to establish facts. The shocking account of these sacrifices given by Acosta, in his authentic History of South America, cannot be read without horror; and to this day a striking similarity is found in many particulars which relate to religion, among the idolatrous inhabitants of Asia and America. That portion, however, of the theological system of the ancient idolatrous Americans, to which we wish to direct the more particular attention of the reader, is contained in the following passage, where Father Acosta, in pious indignation, acquaints us, that “the Devil, after his manner, hath brought a Trinity into their idolatry; for the three images of the sun, called *Apomti*, *Churunti*, and *Intiquaoqui*, are terms that signify *Father and Lord Sun*, the *Son Sun*, and the *Brother Sun*. In like manner, they named the three images of *Chuquilla*, which is the god that rules the region of the air.”—But, according to this writer, they go a step farther than the acknowledgment of a mere triad of deity, and worship a direct trinity in unity: for “in Cuquisaco there is a certain oratory where they worship a great idol, whom they call *Tanga-tanga*, which signifies one in three, and three in one.”*

Of these three triads, the first very much resembles the Triplasios Mithras, or threefold power

M m 3

* Acosta's History of the Indies.

of God in the sun, adored by the Persians ; and the second is parallel to the Jupiter Pater, Jupiter Soter, and Jupiter Ultor, of the Greeks and Romans ; or if the reader chooses rather to understand it physically, in respect to the etherial element, this American Eendra may be the Jupiter Tonans, Jupiter Serenus, and Jupiter Pluvius, all which names are respectively conferred upon him by ancient writers : but the third is an evident perversion of the dogma of a purer theology, handed traditionally down through a channel long since forgotten, from those holy patriarchs to whom the eternal Father was pleased to reveal the awful secrets of that nature, which, without such a revelation, it is utterly impossible for finite beings to fathom ; the stupendous mystery of a trinity of hypostases in the unity of the Divine Essence.*

* Throughout the last part, which treats of the doctrine by tradition in the heathen world, Maurice has been the chief guide, and his language often used without quotation. The author thinks it but fair to make this public acknowledgement as a tribute due to the merit of that work.

PROPOSITION XXXVIII.

PROVING THE DOCTRINE FROM THE SENTIMENTS OF THE CABBALA, AND OTHER DOCUMENTS OF DIRECT EVIDENCE, BESIDES THE SCRIPTURES, OF ITS BEING KNOWN IN THE CHURCH FROM THE EARLIEST PERIODS UNTIL THE PRESENT DAY.

HAVING traced the doctrine, by tradition, through the different quarters of the globe, we now proceed to trace it in a direct line from the earliest periods until the present day, by arguments different from any that have been hitherto adduced, that the reader may be satisfied that the doctrine has been held by the church in all ages.

The view of the doctrine which we have already taken in the foregoing part of this Essay, when treating of it according to revelation, traces it from Adam to Noah, and from Noah to Moses, and through the Scriptures from the beginning of Genesis to the end of the book of Revelation. But the view we now take of it is by another medium, so that the one argument will strengthen the other. This last view is according to the sentiments of the authors of the Jewish Cabbala upon the doctrine; a work held very sacred among the Jews in every age, and to which they at present pay the most profound deference.

This work, called the Cabbala, is the oldest human composition among the Jews, and is evi-

dently the ground-work, next to the Old Testament, of all their theological and philosophical tenets. And, indeed, in most instances, they set more value upon it than they do on the Old Testament.

The foundation of the Cabbala is a book called Zohar. The period in which this book was written, has not been fully ascertained; but it is allowed on all hands to be the most ancient uninspired production among the Jews.

The doctrines of which it treats, say the Rabbis, were taught by Adam to his sons, and by them to their sons, and were brought by Noah into the postdiluvian world, and by Shem were taught to Abraham, and by Abraham to Isaac, and by Isaac to Jacob, and by him to his sons, and by them in succession until the days of Moses, who, on Mount Sinai, received new and farther revelations concerning it; and it was kept in the church to the days of Solomon, who greatly enlarged it; and that Ezra put the finishing hand to it. But without following all that the Rabbis and Jews have said concerning this work, a careful perusal of it will satisfy the reader, that it attempts to display a complete cosmogony,—accounts for the creation of all things upon such philosophical principles as were known by the compilers of it,—endeavours to account for the elementary principles of the universe,—to draw the distinction between matter and mind,—to

treat of the soul metaphysically,—to treat of morality,—and the immortality of the soul; and, what is most astonishing, rests all upon the doctrine of the Trinity. Many of our readers will be struck to be informed of this; but true it is. And this is one of the most powerful arguments against the Jews, next to those drawn from the sacred oracles.

It is perfectly evident that the Cabbala is composed upon astronomical principles. And though we need not go into any fabulous account of it, yet it seems to be as ancient as the Chaldean astronomy. It holds principles similar to those of Zoroaster concerning the doctrine of the Trinity.

Without enlarging upon the history of this work, we may refer the reader to the book itself, as translated by Christian Rusenroth Knorr, in 1677 and 1684, consisting of three very thick quarto volumes, and is entitled by this translator, *Kabbala Denudata seu Doctrina Hebræorum transcendentalis, et Metaphysica atque Theologica*.—The work is chiefly valuable for the view it gives of the philosophy and theology of the Jews almost in every period. And it is hard to say, whether the Chaldean astronomy was founded upon the principles of this work, or it upon the principles of the Chaldean astronomy. However this may be, the Cabbala affords the strongest arguments in favour of the Trinity that can be found in any uninspired book whatever. It goes

upon the principles of the solar system, as far as was known in the days when it was written, and arranges the universe under ten grand outlines, called סְפִירוֹת, Sephiroth, numerations, splendours, hieroglyphical representations. These sephiroth were drawn by the composers of the Cabbala in ten circles, one encompassing the other, representing all things, somewhat in imitation of a figure representing the solar system. But it is remarkable that the first three were considered of a nature entirely peculiar to themselves, and quite distinct and entirely independent of the other seven. The first three were called כֶּתֶר, the ring, or the crown; חֲכָמָה, wisdom; בִּינָה, understanding. Knorr, treating of these sephiroth, in his explanation of the first, speaks thus: "*Cœterum Kether porro a figuræ uniformitate, talis enim annulus est sive Corona, quæ corona hic potius quam annulus vocatur quippe quod ad ipsum apicem summitatemve universitatis rerum pertineat, symbolum etiam est unitatis, primæve hypostaseos triados Platoniciæ, quam τὸ ἓν appellant. Quæ unitas iterum significatur per Kether ab ipsa vocis derivatione, a כֶּתֶר nempe, quod est cingere, quod constrictionem quandam innuit rerumque continentiam in unum.*"—'Moreover Kether, from the uniformity of the figure; for it is such a ring or crown which is here rather called crown than ring, because it refers to the very apex or summit of the universe of all things: it is also the

symbol of unity, or the first hypostasis of the Platonic triad, which they call the ONE; which unity is signified by Kether, from the very derivation of the word כתר, which signifies to surround, encompass, and points out a certain construction and comprehension of all things in one.' —Again, in explaining the second of the Sephiroth, he says thus: "Jam vero secundam *Sephiram* quod attinet, illius cum secunda *Platonice* Triados Hypostasi convenientia tam manifesta est, ut celari non possit. Illud enim quod hic *Chochma* (i. e. *Sapientia*), appellatur, ab ipsis etiam appellatur *νῆς*, et *σοφία*, uti etiam *λογος*. Quæ duo posteriora, nomina etiam sunt secundæ Hypostaseos in Trinitate Christiana. Adeo, ut nihil necesse sit diu his immorari. Cognomina etiam hujus *Sephiræ*, multa eorum valde consona sunt tum *Christianis* tum *Platonicis* titulis secundæ Hypostaseos ut Principium, Esch, Ens, Essentia, (*ἡ ἀληθινή σοφία ἔστι καὶ ἡ ἀληθινή ἔστι σοφία*, inquit Plotinus,) et primogenitura. Philo appellat τὸν πρωτογονοῦ θεοῦ υἱόν, primogenitum DEL. Verum hæc adeo obvia sunt ut nullam prorsus habeant difficultatem:—"With respect to what belongs to the second Sephira, its resemblance to the second person of the Platonic triad is so obvious, that it cannot be concealed. This which is here called *Chochma*, wisdom, is by them called *νῆς*, mind, and *σοφία*, wisdom, and also *λογος*, the word. These two latter are titles of the second

hypostasis in the Christian Trinity. So that it will not be necessary to insist longer on these. Many of the epithets of this *Sephira* likewise answer to the titles of both the Christian and Platonic second hypostasis, as beginning, existence, being, essence, (being the essential wisdom, and that which is essential being wisdom, says Plotinus,) and the first-born. Philo calls it the first-born of God. But these are so obvious that they have no farther difficulty.'

Farther, in explaining the third of the Sephiroth, he expresses himself in the following language.—'Hanc hypostasim *Platonici Psychen seu animam* appellant, perinde ac *Kabbalistæ*, animæ gradum superiorum. Quem *Platonici* vocant *τὴν θείαν Ψυχὴν*, quæ *Spiritui Sancto* in Christianitate respondet. Cujus proprius character est. *Amor*, quemadmodum et ipsi *scholastici* notarunt:—'The Platonists call this hypostasis *Psychen*, Spirit, or Mind, in the same manner as the *Cabbalists* call it the highest perfection of mind; which perfection the Platonists call the Divine Spirit, (and) which corresponds to the Holy Spirit in Christianity. The proper character of this is LOVE, as also the scholastics have observed.'

After farther illustration and explanation of these Sephiroth at great length, the learned author uses the following sentiment: "Quamobrem cum hæc conspicua sit congruentia inter primam hanc Triadem *Sephirotharum* et tum *Christianam* tum

Platonicam trinitatem, concludere debemus, quam haud ita distincte in hac tabula indicetur, quod in his æterna divinitas consistat, quæ quantum ad se ipsam semper eadem est sive ulla creatura existat sive non :”—‘ Wherefore seeing there is this evident agreement between this first triad of the Sephiroth, and both the Christian and Platonic Trinity, we conclude, although it is not so distinctly pointed out in this table (figure,) that in them, viz. the three first of the Sephiroth, the eternal Divinity consists, which, with respect to itself is eternally the same, whether any creature exist or not.’

Here we get a threefold view of the doctrine of the Trinity, exhibiting the belief of it by the compilers of the Cabbala, by the early Christians, and by the Platonists. Thus among the Jews, in the earliest times, the doctrine was known, believed, and taught, by every one of their learned men. This could be fully proved. Among the early Christians, the doctrine was known, believed, and taught, both according to the tenets of the Jewish church concerning it, and according to the language of the Old and New Testament; and, as we have seen, it was known, believed, and taught by the philosophers and priests of the Pagan world. How, then, can the opposers of the doctrine presume to affirm, that it was only introduced into the Christian church

by the agitation of the Arian controversy? Nay, from what has been advanced, the doctrine has been known, believed, and taught in the church in every period of the world. Were it necessary farther to confirm the foregoing statement of Knorr, we might adduce the authority of his contemporary and correspondent, Dr. Henry More of Cambridge, considered the most learned man of his day, in his *Catechismus Cabbalisticus*, a work both accurate and profound, who establishes the doctrine of the Trinity with the most clear and certain evidence, upon the principles of the Cabbala, so that all the Jewish Rabbis, in every age, who have either studied or understood their own Cabbala, have believed the doctrine of the Trinity. And nothing but the most perverse obstinacy or ignorance of those very writings, which they receive as the ground of their faith, prevents the Jews from acknowledging the doctrine of the Trinity, taught by the early fathers of their church, both inspired and uninspired. A catalogue of the Rabbis, and quotations from their own writings, in full proof of the foregoing position, might be here adduced.

The author would adduce both the Rabbis, and their writings alluded to, were it not that a work expressly on this subject has been in the press long before the present Essay; and as the author wishes to encourage every honest effort to

promote the doctrine, he thinks it but fair to leave this topic to the pen of the Rev. Mr. Oxley, the author of that work.

We might here adduce large quotations from the writings of Philo the Jew in support of the belief of the Jewish Rabbis in the doctrine of the Trinity. But as this is done at length by Dr. Adam Clarke, in his Commentary upon the Bible, in the first chapter of John, we refer the reader to that work.

As we find the doctrine so generally known by revelation in every period of the Jewish church, and so firmly established throughout the whole of the heathen world by tradition, it is perfectly natural to think, and quite logical to infer, that the doctrine is fully established in the Christian church, seeing her benefits and privileges were still more extensive, spiritual, and clear, than those of the former dispensation; and still farther, seeing the second person in the Divine Essence, God in our nature, was her founder and head.

When the Arian controversy took place, the doctrine had been known, firmly believed, and taught in the church: hence the denial of it by Arius was counted heresy. In the council of Nice, the doctrine was firmly approved, and fully ratified and established as a doctrine to be believed by the faithful. It was a doctrine always

preserved by the church of Rome, and by the Waldenses, through all the dark ages. It was a doctrine fully believed and taught by the Reformers from the days of Luther. It was a doctrine held by the church of Geneva, and every Protestant church in the world; and still continues to be both believed and taught by almost every denomination of Christians. After all the foregoing authorities, how any can venture to deny the doctrine, is left to judgment, reason, the common sense of mankind, and the world at large, to determine.

NOTES.

Note A.

THE difficulty of proving the unity of the Divine *Essence*, arises from ignorance of, or inattention to, the *natural* perfections of that *Essence*. By contemplating only the *moral* perfections of that *Essence*, the unity does not so clearly and convincingly appear; for the natural perfections are the sure guide to the *unity*, and the moral perfections are the sure guide to the *personality* and *trinity* of the Divine *Essence*.

Now, by proving the existence of the Divine *Essence* from the nature of duration and space, the absolute unity, simplicity, and indivisibility of that *Essence*, clearly appear, and may be easily demonstrated, if denied. For the *Essence* must necessarily partake of the properties and qualities of its own necessary perfections: and as duration and space are both necessary perfections of the Divine *Essence*, and both simple, uniform, and indivisible,—therefore that *Essence* in which they necessarily inhere, must be naturally simple, uniform, and indivisible.

Again; as life and moral excellence in all uncreated varieties are necessary perfections of the Divine *Essence*, and both active, energetic, and operative, in *personality*; therefore, that *Essence* in which they necessarily inhere, must naturally be active, energetic, and operative, in *personality*.

As existence is positive, and always implies an object or substance created, or necessarily existent, so existence always implies duration: therefore, existence and duration always infer one another. Duration exists, and exists eternally; and, as it is a perfection, leads directly to an eternal Substance in which it inheres; so while duration continues, existence continues; and as duration continues eternally, so existence continues eter-

nally ; and as existence is a perfection, it leads directly to an eternal Substance in which it inheres.

Note B.

IN speaking of *created* duration, or *created* space, we only consider the words relatively, as they stand connected with *created* objects. With respect to space, the word itself, comprehending only what logicians call a simple idea, is incapable of definition. And though we speak of it sometimes as empty space, and full space, yet these are rather a description than a definition of the word ; for still, properly speaking, we can only affix one simple idea to the word, which must be understood in the same sense by every one who speaks or treats of space, if he would at all comprehend the meaning of the word. For as we cannot define colours to a blind man, neither can we define space to the man who does not understand the idea represented by the word. The same thing may be said concerning duration. What renders the meaning of these words so difficult, and liable to controversy, is, that they are abstract nouns capable of adjective signification, but have no adjectives to express their adjective meaning. The adjective *white* has a general signification, and is generally understood ; but is never understood without inhering in some substance. When applied to snow, we say, the *snow* is *white* ; we speak also of the *whiteness* of snow. Now, both the adjective *white*, and the abstract noun *whiteness*, have a cognate meaning ; and though they are distinct parts of speech, yet are they nearly synonymous. Had we adjectives cognate with duration and space, the meaning of the words would be more readily and generally understood.

The variety used in the propositions A. and B. was intended to assist the capacity of general readers ; not of the learned, who, it is taken for granted, can follow the reasoning without such helps. The difference between how space is *proved* to be a perfection, and how it is *constituted* a perfection, will readily appear to him who can reason abstractedly. And he will be at no loss to apply the same to duration.

In the famous controversy between the two great philosophers, Leibnitz and Clarke, the subject of space is handled with very uncommon enlargement of mind on both sides. The one inclines to suppose it an attribute or perfection: the other, to be an independent substance. Had they first determined whether space was matter or mind, they would at once have come to an amicable conclusion and agreement: for it is evidently clear it is neither matter nor mind; and, therefore, cannot be an independent substance, as we know of no other but one of these: and if it be not one of these, it must be a perfection; and if it be a perfection, it must either be a perfection of some substance, or of itself. Of itself, it cannot be: therefore it must be of some substance; and fair reasoning will prove, that this substance can be nothing else than God.

N. B.—After the reader has consulted these two Propositions, which, it is hoped, prove the existence of the Divine Being, he is requested to read p. 139—144, and 185—189, of the Essay, which will lead him, without much fatigue, directly into the subject, and will probably prepare him for a patient perusal of the whole, from the beginning of Prop. III.

Note C.

THE great design of this Proposition is to prove that the Divine Being is every way adequate to its own existence, perfection, and happiness, and that this arises from the moral as well as the natural perfections; and that the moral perfections are in themselves wholly undervived, self-existent, and independent, as well as the natural: and though we have exemplified the reasoning by the efficiency of the Divine Essence, as exercised by the first person, in communicating the whole of the Divine Essence and perfections, and thereby the second constituted, and the first and second, in one joint active principle, communicating the whole, and thereby the third constituted;—we did not mean to exclude the idea of the whole of the Divine Essence and perfections, naturally and necessarily proceeding from the first to the second mode of subsistence,

and from the first and second to the third mode: nor yet did we mean to exclude the idea of the second person, as naturally and necessarily arising in the Divine Essence as the first; and of the third, as naturally and necessarily arising as the first and second. We only took one of these ideas as being simplest, and most easy for the plain reader, and every way answering demonstration; but by no means ever intended to exclude the other two, each of which admits of demonstration by itself, as well as the first: and though each of the three be really true, yet all of them together comprehend the subject more fully, and are better adapted to the enlarged powers of the learned metaphysician. The life and moral excellence necessarily inhering in the Divine Essence, are the grand, necessary, and eternal sources of the communication, procession, and arising of the distinct persons in the Divine Essence; and that, whether we study the subject by the divine efficiency, energy, or operation. Each, if fairly followed out, according to its own uncreated and underived nature, will infallibly demonstrate the doctrine of the Trinity. But we are always to keep in mind the distinction between the operations according to their own nature, and the operations according to a particular modification. It may be farther observed, (p. 51. Prop. III.) that it is affirmed that the Divine Being must, at all times, and in all places, through every point of eternity and immensity, be in the full and perfect enjoyment and exercise of all the divine perfections, natural and moral.—For the proof of this, we refer to p. 53. 80., and other places of the Essay, all confirmed by the last axiomatic principle.

P. 57, 58. In speaking of mode, as applied to the personality of the Divine Essence, all that we mean is, that such is the perfection of the divine life and moral excellence, that it is as natural and necessary for the Divine Essence to subsist in three distinct, not separate, modes, as it is for that Essence to exist; and the reader will readily perceive that the human soul can subsist in one mode in the womb; in another, after birth; in another, after death; and in another, after judgment. In all these distinct modes it can subsist, though not at the same time.

All we would prove by this is, that the very same identical immaterial being can subsist in distinct modes; though we would not venture to draw a comparison between the created and the uncreated immaterial Being.

It is the absolute perfection of the Divine Essence which is the foundation of its own distinct personality. We presume it is not possible to prove, by fair reasoning and demonstration, that absolute and underived self-existence and perfection, both natural and moral, can subsist in one mode only, and can subsist in no more than one: and we presume, most respectfully, to call for a proof. If, by fair reasoning and demonstration, we have proved that the Divine Essence must necessarily subsist in distinction and union, we hope that those who deny it, will favour us with demonstration equally clear; and venture to presume, that they will not be able to prove that absolute and uncreated perfection, both natural and moral, must subsist in one mode only, and can subsist in no more than one.

Note D.

If the reader will consider, after the perusal of this Proposition, the three great outlines of the subject particularly laid before him, and try to proceed from one idea to another, he will discover the grand economy of the Divine Essence to be gloriously displayed in the doctrine of the Trinity, and that it can be displayed upon no other principle. He will perceive that it is the nature of the Divine Essence to display itself in personality; according to its own nature, to proceed from personality in one mode, to personality in another; and to proceed from these two, to personality in a third. Or, having discovered personality in the Divine Essence, and by considering the economy of that Essence, he will perceive that another mode of personality must naturally arise to his view; and by pursuing this economy, he will discover that a third mode of personality must naturally and necessarily arise in the Divine Essence. So that if we contemplate the moral economy principally, we shall

be led to the idea both of communication, procession, and the arising of personality in the Divine Essence.

Note E.

If intelligence be according to the nature of every being possessed of it, it must be so in the Divine Being; and if the Divine Being subsist in one mode only, the divine intelligence must also subsist in one mode only; and if the divine intelligence subsist in one mode only, the divine ideas must all be directed in one way only; and if the divine ideas be directed in one way only, it is impossible for the Divine Being to be omniscient: because the divine intelligence could not operate in all directions, the very same moment, *ad extra* and *ad intra*. But grant that there are three distinct modes of subsistence or persons naturally and necessarily in the Divine Essence, and at once we discover how it is possible for the Divine Being to be omniscient. Hence, the perfect exercise of omniscience leads directly to the doctrine of the Trinity.

Note F.

THE idea of eternity embraces both past and future, and is simple and indivisible, and if *fully comprehended*, must be comprehended all at once, which the Divine Being cannot do, if it subsist in one mode only; for one mode only of subsistence can trace one idea only, in one way, at the very same moment. Therefore, if the Divine Being subsist in one mode only, and can subsist in no more than one, it cannot comprehend its own eternity. But grant that the Divine Being subsists in three distinct modes, and immediately we perceive it possible for the Divine Being to comprehend its own eternity: therefore, there must be a Trinity of persons in the Divine Essence; or the Divine Being cannot know its own eternity. Hence, the full and perfect knowledge of eternity, leads directly to the doctrine of the Trinity.

Note G.

THE idea of immensity embraces a boundless circumference, and is simple and indivisible; and if comprehended fully and

perfectly, it must be comprehended all at once. Now if the Divine Being subsist in one mode only, and can subsist in no more than one, it can direct its thought only in one way at the same moment; and, therefore, cannot perfectly comprehend its own immensity.

But grant that it does subsist in three distinct modes or persons, and we instantly discover that it can exert the same thought in all directions at the very same moment, and thereby perfectly comprehend its own immensity.—There must, therefore, be a Trinity of persons in the Divine Essence, otherwise the Divine Being cannot perfectly comprehend its own immensity. Hence, the perfect knowledge of immensity leads directly to the doctrine of the Trinity.

Note H.

THE idea of immutability is perfectly simple and indivisible; and when applied to that which is eternal and immense, embraces all directions at once, and must be comprehended all at once, if comprehended perfectly. And if the Divine Being subsist in one mode only, it can direct its thought only in one way at the same moment, and therefore cannot perfectly comprehend its own immutability.

But if it subsist in three distinct modes or persons, it can direct its thought from all the extremes of eternity and immensity in the very same moment, and thereby perfectly comprehend its own immutability.—Therefore, there must be three persons in the Divine Essence, otherwise the Divine Being cannot perfectly comprehend its own immutability. Hence, the full and perfect knowledge of immutability leads directly to the doctrine of the Trinity.

These four Propositions run directly into one another, and support the general argument with the most clear and convincing evidence.

Note I.

THE enjoyment arising from the perfect exercise of the divine goodness, according to its own nature, is not to be considered as

experienced by any one of the divine persons, exclusive of the other two; but it must be considered as experienced by the Divine Nature, wholly and absolutely: and if so, then it must be experienced by each of the divine persons alike; for each is an equal partaker of the whole Divine Nature, and, by consequence, an equal partaker of the existence, perfection, and happiness of that nature. Keeping the Divine Nature as the object of thought, no difficulty can arise from the views we have taken in this Proposition.

It may be objected, If we cannot conceive of any moral attribute of the Divine Essence, without supposing its full and perfect exercise through every point of eternity and immensity, how then can we conceive of that glorious attribute, Mercy? The answer is, We must make a distinction between the exercise of any of the divine perfections, according to their own nature, and the exercise of the same perfection, according to a particular modification. Of this latter kind is the exercise of mercy.

Note K.

WHEN we speak of the communication of the Divine Essence and perfections by the first person to the second, and by the first and second, in one joint principle, to the third, we must at the same time consider, that communication is essential to the Divine Essence, and not voluntary on the part of a divine person, so as that it might be, or might not be, according to volition. For though volition accompanies it, yet it is both natural and necessary to the very existence, perfection, and happiness of the Divine Being.

We are not to suppose that the second person can communicate back the Divine Essence and perfections to the first; for this would be unnecessary, as we must ever consider the first as possessing the whole; and farther, this would destroy the second person itself, and would at the same time also destroy the first, by inverting the law of the economy of the Divine Essence and perfections.

Upon the same principle, we are not to suppose that the third person can re-communicate the whole of the Divine Essence to the first and second; for this would not only destroy itself, but also the first and second, and, according to the foregoing principle, by consequence destroy the Divine Being altogether. For if we may suppose communication back, we must either suppose it simultaneous with communication, or posterior to it: if simultaneous, communication and re-communication must destroy one another inevitably; if re-communication be posterior to communication, then it must have a beginning, and if so, it must be considered as temporary; for that which has a beginning is temporary, and, by consequence, cannot be essential to the Divine Nature. Therefore it is impossible that either the second or third person could re-communicate back the Divine Essence and perfections.

Note L.

If the will of a Divine Being be at all executed, it must be executed by a divine person, and must either be executed necessarily, according to its own nature, or contingently, according to a particular modification. Now, as is the nature of every being, so is the power; and as is the power of every being, so is the will: therefore, if the divine will be exercised according to the Divine Nature, it must be exercised necessarily in the Divine Essence; and if it be exercised in the Divine Essence, according to its own nature, it can only be by one divine person communicating the whole of the Divine Essence and perfections, so that they may subsist distinctly in another person; and this is absolutely essential to the Divine Essence, and may be called the full and perfect exercise of the divine will, according to the divine power and nature.

But a particular modification of the divine will, such as all temporary acts in creation, providence, and redemption, can only be exercised or signified by one divine person, and executed by another. The same divine person cannot express or signify a particular modification of the divine will, and also

execute that particular modification. Therefore, in every particular modification of the divine will, one divine person must express, and another execute it. For one divine person must sustain the dignity of the Divine Essence and perfections, and another execute the particular modification of the divine will.

As the Divine Essence naturally and necessarily subsists in distinct personality, so the divine will naturally and necessarily subsists in distinct personality; and were this not so, it would be utterly impossible for any particular modification of the divine will ever to be exercised or executed; but as the divine will, though the very same in each divine person, yet subsists in the second in a mode distinct, though not separate, from what it does in the first; therefore it can both be expressed and executed by the second, in a mode distinct, though not contrary from what it is in the first; and hence the possibility of a particular modification of the divine will. And as the divine will, exercised according to its own nature, must be exercised within the Divine Essence, without beginning and without end; therefore, as the same will subsists in the second person, in a mode distinct from that which it does in the first, by virtue of this distinct mode of subsistence, the second person can execute the divine will, according to a particular modification.

Note M.

THE divine promises must either be necessary, and according to the extent of the divine nature, or according to a particular modification; and by consequence must be fulfilled according to both these sources. The one is fulfilled only in the Divine Essence; the other fulfilled only *ad extra*. The first never had a beginning, and never can have an end; the second, in a strict sense, is only temporary, for they had a beginning with respect to the creature, and many are fulfilled in this life, and therefore temporary with respect to their end. Now the divine promises, according to their own nature, are like the Divine Essence; and as the Divine Essence subsists in distinct personality, so

must the divine promises; and if they did not subsist in natural and necessary distinction within the Divine Essence itself, according to their own nature, it would be absolutely impossible that there could be any particular modification of them revealed to the rational creature. This natural and necessary distinction is the foundation of the particular modification; therefore they are both fulfilled at the very same moment. One divine person fulfils those within the Divine Essence, according to all the extent of their nature: another fulfils those according to a particular modification. Both are worthy of the Divine Being, and none but a divine person could fulfil either.

Note N.

THE economy of the Divine Essence, *ad intra*, must be every way natural, absolutely necessary, and according to the perfections and properties of that Essence. The economy of the Divine Essence, *ad extra*, must be different, and according to a certain modification of the same Essence, agreeably to the divine will. The one is natural, necessary, and unceasing: the other is particular, contingent, and temporary. And as the very same Essence and perfections display themselves in these very opposite extremes in the very same moment of time, they can do so only in personality.—There must, therefore, be a plurality of persons in the Divine Essence.

Note O.

EACH of the divine perfections manifested, whether in creation of matter or mind, leads us to infer, by the particular modification of the perfection thus exhibited, that there must be a natural and necessary distinction of that perfection in the Divine Essence itself, otherwise it would be absolutely impossible that ever a particular modification could be manifested. The natural modification is the foundation of the particular; and without the natural, it would be absolutely impossible for the particular ever to take place.

Note P.

SELF-EXISTENCE, or necessary existence, infers absolute perfection; for nothing can be absolutely self-existent, that is not absolutely perfect; and absolute perfection infers both natural and moral perfection. Again; absolute perfection infers a power of making a display or manifestation of itself, after a particular modification: and a display after a particular modification, infers a distinct and necessary subsistence of that perfection so displayed in the essence of that being who makes the manifestation after a particular modification; for if there were no necessary distinction of that perfection, there could be no contingent distinction in creation. Therefore, self-existence, or necessary existence, when fully investigated, fairly infers the doctrine of the Trinity.

Note Q.

ABSOLUTE perfection must be constituted both by unity and distinction. Neither of these, taken by itself, can possibly constitute absolute perfection. Absolute unity, without including absolute distinction, cannot possibly operate in any way whatever,—neither according to its own nature, nor according to a particular modification of it. The very idea of absolute unity prevents the idea of any operation whatever. For the moment that absolute unity would operate, that moment it would change its absolute simplicity in one way or another; and absolute distinction, without comprehending absolute unity, cannot operate in any way whatever—neither according to its own nature, nor according to a particular modification. The idea of absolute distinction would entirely prevent all union in operation. Therefore, nothing but absolute unity, and absolute distinction, comprehending each other, can possibly constitute absolute and necessary perfection. Absolute perfection infers and comprehends a particular modification; and a particular modification infers a necessary distinction in the essence of that being that makes the particular modification; for if there be not a neces-

sary distinction in the essence of the being that exhibits a particular manifestation of any one of its perfections, it is absolutely impossible that any such particular modification could be made by that being; because this would infer that that being could make a modification of one of its perfections, contrary to its own nature, which is impossible.—Hence absolute perfection, when fully investigated, clearly infers the doctrine of the Trinity.

Note R.

ABSOLUTE happiness comprehends the exclusive possession of underived natural and moral perfection, in all uncreated and necessary extremes. Absolute natural and moral perfection is constituted by unity and distinction, inseparably comprehending each other. Unity is necessary to exclude all possibility of multiplication, division, or composition, and to establish absolute simplicity and uniformity. Distinction is necessary to exercise absolute moral excellence, according to its own nature; for absolute and simple unity admits of no exercise of any kind. Therefore, absolute distinction must be inseparably comprehended in absolute unity, in order to the full and perfect exercise of all moral perfections; and the full and perfect exercise of all moral perfection, at all times, and in all places, constitutes the absolute happiness of a necessarily perfect moral being.—Hence the full investigation of the happiness of that being, exclusively possessing underived and uncreated perfection, leads directly to the doctrine of the Trinity.

These nine Propositions run into one another, and hang together by inseparable links, and add strength to the foregoing.

Note S.

SELF-EXISTENCE, or necessary existence, implies a power of communicating contingent existence; and a power of communicating contingent existence, implies a distinction of power in the being communicating contingent existence; for necessary existence infers necessary power, and contingent existence in-

fers contingent power. And as necessary power and contingent power are evidently distinct, the one from the other, that being who possesses the distinction of power into necessary and contingent, must first possess a distinction of necessary power within itself, before it can exert contingent power. Absolute power, or necessary power, comprehends unity; but the exertion of necessary power comprehends necessary distinction of the unity of that power; and the communication of contingent power infers the communication of necessary power, though in a different way.

Because if power can operate according to a certain modification, it surely can operate according to its own nature. For if not, it cannot be absolutely perfect; but necessary power must be absolutely perfect: therefore it can operate according to its own nature in all the extremes of absolute perfection; and if it can operate according to its own nature, it can operate according to a certain modification. Hence necessary power infers self-existence; and self-existence is constituted by an underived competency to necessary perfection and necessary happiness: and we have shewed that these both infer the doctrine of the Trinity. Therefore, self-existence, when fully investigated, leads directly to the doctrine of the Trinity.

Note T.

NECESSARY perfection infers a power of communicating contingent perfection. For necessary perfection implies underived natural and moral excellence; and natural and moral excellence infers personality. And a power of personality, of communicating contingent perfection, infers a distinction of power in the being communicating contingent perfection: for necessary perfection implies necessary power, and contingent perfection implies contingent power; and as necessary perfection and contingent perfection are evidently distinct the one from the other, and as necessary perfection comprehends absolute unity, and contingent perfection comprehends absolute distinction, the being who possesses power, both necessary and contingent, must

